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# *Jesuit Educational Quarterly*

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GRADUATE EDUCATION

LAW GUIDANCE

EVALUATIVE CRITERIA 1950

FUND RAISING

JESUIT ENROLLMENT 1952-1953

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(FOR PRIVATE CIRCULATION)

## Contributors

FATHER DAVID C. BAYNE, Secretary of the Conference of Jesuit Law Schools, offers a skeleton plan for the guidance of able students into the field of law.

FATHER ROBERT J. HENLE, Dean of the Graduate School, St. Louis University, offers a brief, but instructive article on the specific nature of graduate studies as compared to the same subjects on other levels.

FATHER JOHN LENNY, Province Prefect of Studies for High Schools of the Maryland Province, having participated in the Middle States Association controversy regarding the adoption of the 1950 *Evaluative Criteria* by Catholic high schools, presents his impressions of this most fundamentally important discussion.

MR. ARNAUD C. MARTS, President, Marts and Lundy, Inc., large fund raising firm of New York, as one of the outstanding students of fund-raising for higher institutions, offers encouraging words to the harried administrator.

FATHER WILLIAM J. MEHOK analyzes enrollment trends in Jesuit schools this year and compares them with the predicted and *de facto* trends generally.

FATHER EDWIN A. QUAIN, Dean of the Graduate School, Fordham University, defines and illustrates the specifically Catholic contributions that can be introduced into graduate study.

# Jesuit Educational Quarterly

*January 1953*

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## ADDRESS COMMUNICATIONS TO THE EDITOR

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# What Is Graduate Education?

R. J. HENLE, S.J.<sup>1</sup>

When we look at the institutional structure of education in the United States, we find that at the top of the structure there is a distinct and autonomous administrative unit known as the Graduate School. Thus, in practice, it is recognized that, at the Graduate School level, education takes on a distinctive character. This recognition is emphasized by the fact that the Graduate School cuts across departments despite the obvious continuity of subject matter which exists in each department from its freshman courses to its graduate seminars.

What is the special character or characteristic which specifies this highest level in education?

First of all, it is obvious that graduate education, like all education and perhaps more than any other level of education, deals with knowledge. There is no field of knowledge, whether purely theoretical or operational, which does not or cannot find a place in the Graduate School. As long as the subject matter involves knowledge and not merely skills or techniques, the Graduate School is indifferent to subjects and fields but accepts them all and accepts students into all that it offers, requiring only that the prospective students are fitted for the specific study which they have selected.

At this point emerges a first difference between the Graduate School and the Liberal Arts College. The Graduate School admits all subjects and requires the student to be fitted for his elected field. The Liberal Arts College is primarily interested in the fundamental education of the student and, because of this objective, selects the subjects for his program and fits the program to the student.

Now, I mentioned above that there is obviously within a department a continuity of subject matter from the freshman courses to the graduate seminar. But this continuity is not a mere progression from less to more. Graduate study is not merely a temporal or quantitative extension of undergraduate work; Graduate Schools do not merely offer more English or more philosophy to those who have studied some undergraduate English or philosophy. The continuity of subject matter is combined with a pro-

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gression toward a different type or level of knowledge. In order to clarify this, it is necessary to discuss knowledge itself.

From the earliest period of Western thought, it has been clearly seen not only that refined and reflective knowledge falls into different disciplines, but that there are different levels or modes of knowledge which differ in degree of perfection. This is to say that in a certain sense the same fact or principle can be understood and known at different levels of knowledge. It has been one of the tasks of philosophy to define and determine the nature of the highest mode of knowledge. I am not here referring to the hierarchy of the sciences or disciplines, to the differences and interrelationships of science, philosophy, the humanities, and so forth, but rather to the kinds or levels of intellectual grasp within a single discipline.

Some simple illustrations will point out the meaning. It is quite possible to teach a child in grammar school certain mathematical operations such as the method of finding a square root. The child can learn this method and employ it. In a sense, therefore, he knows it. It is also possible, however, to justify this method in a larger mathematical context and with true mathematical insights when a student has reached a much higher level in mathematical education. In this second case, the student also knows and understands the method, but his knowledge and understanding consists in an intellectual grasp of the very reasons and intelligible structure of the method. When we say, therefore, that the child in grammar school knows this method and that the student in advanced mathematics knows the method, the word "knows" indicates different levels of perfection in knowledge for each of these cases. Obviously, the highest type of knowledge here consists not only in knowing the method sufficiently for its practical application, but in understanding the method itself and knowing its ground, its justification, and its place in the total science of mathematics.

Let us take another illustration. We can teach the child in elementary school that Columbus discovered America in 1492. He can learn it from the teacher or from an elementary textbook. In a sense, therefore, he knows it. If one asks him who discovered America or when America was discovered, he can answer the question. A college student can learn this same fact in the larger context of European and American history and may be expected to have a better authority for it than simply the word of the teacher. He may be expected to read more authoritative accounts of it and, in some cases even, perhaps to acquaint himself with one or more of the original documents. But a complete grasp of the truth and meaning of this proposition would belong to the student who would know in

his own right the original evidence and method by which a professional historian can establish the fact.

The man who grasped the proposition at the most perfect intellectual level would have a personal possession of the grounds upon which rests the certitude or probability of the propositions, a personal possession of the background and insights necessary to understand the full import of the proposition and he would have a complete control of his knowledge through a personal possession and understanding of the methods and procedures by which all this knowledge and understanding are discovered and established.

Now it is this type of knowledge which specifies graduate education. The person who possesses this type of knowledge is truly independent in his field; he is an actual or potential authority and knows how to exercise a personal control over knowledge in his own field. Above all, he understands from personal experience what "to know" at this level truly means.

The type of knowledge which specifies graduate study may then be briefly defined as the personal possession of truth and understanding through the personal possession of the evidence and insights on which that truth and understanding rest.

It will perhaps be objected that this kind of knowledge is also the aim of the Liberal Arts College. Do we not intend to produce understanding, critical and independent minds? Do we not wish to communicate or catalyze personal understanding and insight? There is a deal of truth in this objection but a few considerations may bring out the specific difference.

We teach philosophy both in College and in the Graduate School. Indeed, in most of our colleges, some philosophy is a general requirement. Why is it taught or required in a Catholic Liberal Arts College? It is because a certain basic understanding of philosophical principles is thought to be necessary for any educated Catholic. But it is taught in the Graduate School because it is a legitimate field of knowledge, and it is taught not to everybody and not to equip an educated Catholic, but to a few only and in order to make them philosophers. We do want the undergraduates to have a personal conviction on certain basic philosophical problems; e.g., that of epistemological realism. This is necessary in the undergraduate school because this conviction is necessary for the health of one's intellectual life. But, while we give a personal conviction, we do not give them that complete and controlled mastery of the problem which the philosopher trained in a graduate department would have.

In the undergraduate College, we teach our students some science so that they may have a general understanding of the place of science, of



its leading facts and some acquaintance with its methods. We do not intend and are unable to make them masters of the facts, theories and methods of any science. So also we teach them some history to give them a broad and general understanding of our own culture and of human beings in action, but not to make them masters of the historical method. So on through all the subjects.

Moreover, through all these same subjects, we do aim to develop general intellectual habits and to produce rightly balanced critical minds. But the habits we produce are not and cannot be the full-fledged habits specific to any discipline and which give control over any one discipline.

Liberal Arts graduates may be able and should be able to criticize and assay the place of science in our culture but they are not, *per se*, prepared to criticize masterfully a single theory of any science. In fact, the critical mind which we develop in the Liberal Arts Colleges relates principally to two areas: (1) those large basic things, like human freedom and moral choice, which fall within the immediate experience of every man; (2) the selection of authorities, for the Liberal Arts graduate should be freed from false authorities and should be able to make an intelligent selection of authorities and to take an intelligent attitude towards them.

The Liberal Arts graduate does not, in virtue of his education, have a masterly control over any field and is not, in virtue of his education, an authority in any field, whereas the Graduate School does intend to produce men who either have or can have, in virtue of their training, a masterly control over a specific field and are or can be, in virtue of their training, authorities therein. These men I call scholars and it is the scholar who typifies and specifies the Graduate School.

The kind of knowledge which I have described, the scholar's knowledge, at one and the same time specifies graduate education and sets up its ideal. Though we aim at this ideal, in practice we achieve it but haltingly and partially.

From the nature of graduate study important consequences immediately follow. The first of these is that the Graduate School is the natural home of research and the specific institution for the training of research workers. For the pattern of knowledge which I have described as necessary for the mastery of any field is identical with the pattern of discovery in that field, and the man who truly knows how to check and control the results of another scholar does, by the same token, know how to achieve independent results for himself. And for the same reason, the best way for a man to master the scholar's mode of knowledge is to carry out the methods and procedures independently; that is, to engage in research.

Thus, both the faculty and the students of a Graduate School will normally be engaged in research activities.

But, surprising as this may seem to some, it likewise follows that the Graduate School, precisely in virtue of the type of knowledge which specifies it, is the natural and proper training ground for future teachers. In all other professions, knowledge is needed insofar as it guides the work of the profession; but, in the profession of teaching, knowledge itself is the main commodity, the stock in trade of the profession. Is it not obvious that those who deal in knowledge must themselves be masters of that knowledge? A man may sell electricity or install a light without knowing much about electricity; but a man cannot bring others to know without himself "knowing." "Docet," says Saint Thomas, "in quantum doctus." I, therefore, maintain that the Graduate School is the proper training agency for both professional researchers and professional teachers because both these professions meet in a common need for that type of knowing which is the main business of the Graduate School as such.

This is not to say that all Graduate School programs must be identical or that every element in each program must be selected with a view to the primary end of graduate education. Just as a Liberal Arts College may take into account the future vocations of its students and so introduces vocational courses into its program without destroying its main aims, so a Graduate School may and, indeed, must supply supplementary professional training for teachers as well as for students intending other professional work. But through all the programs, whatever supplementary or practical courses may be added, the ideal of the highest type of knowledge must be maintained.

The general requirements which have become established and, I believe, rightly established in our country, are also imposed by the nature of graduate education.

- (1) The ideal of perfect knowledge is so exacting that no man can lift all his knowledge to this level of perfection. Moreover, the specific habits, methods and so forth, differ from field to field. Hence, just as intellectual progress in the West has been possible only through the differentiation of the disciplines, so it is necessary for the graduate student to specialize and to select a field or set of fields in which he aims at this high goal. Specialization, at least to a marked degree, is an inevitable condition in graduate education.
- (2) The Graduate School's traditional stress on prerequisites, on prior possession of tool subjects, and on a conscious study of method-

ology needs no elaboration. These requirements are obviously imposed by the graduate aim.

- (3) As I have previously mentioned, the habits of mind, the methodology, the insight, and so forth, which are needed in order to master and control knowledge, are practically identical with those required for the discovery and elaboration of knowledge. Obviously, the best training in these habits can be obtained in an actual piece of research where the nature of the case forces the student to proceed independently and masterfully. In fact, experience shows that there is no substitute for this method. Thus follows the general requirement of the presentation of a specimen of original research which in its highest form is the doctorate dissertation.

A final consequence and an extremely important one lies in the special relationships which a Graduate School, because of its nature, should assume in the entire educational structure.

While the elementary schools look forward to high school, and the high schools look forward to life and/or to college, and the colleges look forward to life, the professions, and the Graduate School, the Graduate School looks back towards all the levels of education. Because of its nature, the Graduate School to a large extent prepares those who are to teach throughout all the levels of education; when it does not do so directly, it still prepares the teachers of teachers. The Graduate School is constantly developing, interpreting and extending the materials which will be taught in the schools. A fact discovered today in graduate research will be in the high school textbooks of tomorrow; a theory developed in a graduate seminar today will be discussed in a college sociology class tomorrow. In the Graduate School, the theories are being prepared and the procedures tested which to a large extent will dominate the programs of high school and college in the future.

The Graduate School is, therefore, a center of intellectual influence and, indeed, control which moves down through the entire structure of education. The Graduate School, by its very nature, holds a dominant position and is, from the overall view of Catholic education, at a strategic point, the point of greatest, though indirect, potential influence.

I submit, therefore, that it is of first importance to every person interested in Catholic education and intellectual influence to support and maintain Catholic Graduate Schools of the first rank, truly dedicated in fact and not merely in word or in theory, to the high ideal of graduate education within the broad Catholic ideal of Christian Wisdom.



# Catholic Approach to Graduate Subjects

EDWIN A. QUAIN, S.J.<sup>1</sup>

In view of the expansion and consolidation of graduate studies in our Jesuit universities, it is not untimely for us to consider what would be rational justification of such a development and what precisely the Catholic university has to contribute to the field of scholarly and scientific learning. A relatively rapid period of growth may be liable to the danger of becoming a mere unthinking proliferation into new courses without adequate clarification of what we are doing in relation to our ultimate objectives. Further there is the danger that we may, in teaching purely secular disciplines, approach our work with a secularistic viewpoint.

As a result, the last meeting of the Jesuit deans of graduate schools spent some time on the general topic of what makes a graduate school Catholic, and it was thought advisable that an exposition should be presented of how we should approach the academic subjects on the graduate level.

The question had occurred to me because I conceive that the main function of a dean is to provide guidance and stimulation and, if possible, inspiration to his faculty. The routine matters of a graduate dean's office can be cared for by a competent registrar and the dean should busy himself with attempting to focus the activities of his staff,—members of different departments and dedicated to diverse disciplines,—toward some common end. To be sure, our ultimate end and object is the salvation of the souls entrusted to us, and that may be accomplished by various means, many of which will be discussed this afternoon. I would prefer, in my remarks to abstract from such directly apostolic activities and to direct attention to the strictly academic side of our work. It is there that we are in competition with the graduate schools of the secular universities; we hope that the eminence of our faculties and the esteem in which our universities are held will bring our students to us because they have the assurance that they will, with us, receive a first-class training in the field of literature, or history, or science that they wish

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<sup>1</sup>Delivered at the Annual Meeting of the Jesuit Educational Association, Commission on Graduate Schools, Rockhurst College, Kansas City, Missouri, April 14, 1952 under the title, "The Catholic Approach to the Academic Subjects on the Graduate Level."

to cultivate. We hope to do as well by them, and in time, better, than any secular university, with all its money and resources.

At the outset I should like to say that there are a number of answers to the question of what makes a graduate school "Catholic" that really do not touch the matter that I have in mind. Thus, for my purposes, I would *not* define a Catholic Graduate School as: A school run by priests; a school in which the majority of the students are Catholics; where classes begin with a prayer; where a crucifix hangs in every classroom, or where facilities for Mass, Confession, Retreats etc. are arranged for the students.

These, doubtless, are items which should fit into the over-all activities of the school, but I do not believe that they provide an answer to the question I have had in mind.

On the other hand, here are several other factors which certainly do not make a graduate school "Catholic": Where every pretext is seized upon to teach apologetics in every department; where a deliberate campaign of Catholic propaganda is launched at the slightest pretext and least of all (and this is possibly what many non-Catholics suspect we are up to) a conscious slanting of the facts in any particular discipline so as to palliate or tone down anything that makes the Church look bad.

A Catholic graduate school must first of all be a true graduate school, —an institution that strives to provide the broad and deep coverage of the various fields, on a level of knowledge that transcends the undergraduate and trains its students to a point of competence where they can go on to do independent research on a par with the best men in their respective fields. If we are basically honest and truly interested in and devoted to the pursuit, comprehension, integration and advancement of truth, we will never skimp on the high calibre of work presented in our lectures and demanded of our students.

Granted all that (and I do not mean that we can ever take that for granted) there is a way in which we can do what is being done in secular universities, and do it in a "Catholic" way. To be sure, this is clearer and easier in some departments than in others, but it should be our object, in all that we do, to justify our Catholic schools' being in the field of graduate work. If this be considered impossible, then we should tell our Catholic students to betake themselves to some secular institution where there are greater financial resources and where they can probably get more generous grants-in-aid for the prosecution of their studies. The fact that we are met here today is sufficient argument that we believe that somehow it can be done.

What I have to say will apply also on the undergraduate level but, I think, applies in an eminent degree in graduate school because in our fields



we attempt the broadest feasible coverage of the matter at hand. Because of this breadth, it is essential that we keep in mind those unifying principles that will enable our students to receive a coherent picture of a particular literature or science. Further, since we aim to develop productive scholars, it is necessary that our students be at least alerted at every step in their training to the Catholic implications of their fields of research.

First of all, as a Catholic university, we have not, by a materialist or positivist mental precision, removed from possible consideration, one half of reality; we can, in our philosophic approach to reality, encompass all that the human mind has thought or learned by revelation. To that end, we could well (some would say we must, for the integrity of our university curriculum) have a department of theology as the crown and summit of all our studies. Into that question I do not wish to enter though I would incline to the view that we should.

It is perhaps significant and somewhat heartening to see that educators outside of Catholic universities are becoming preoccupied with the religious perspectives in college teaching and to that end the Edward W. Hazen Foundation of New Haven, Connecticut has published a series of brochures which deal with religious perspectives in English literature, history, economics, philosophy, classics, music, physical sciences, experimental psychology, anthropology, political science and on the preparation of teachers. In these papers the definition of religion is perhaps naturally somewhat vague but the basic ideas presented can be adapted by Catholic educators and will, I am sure, be found most stimulating. The separate brochures are to be published in book form in the near future.

In our academic treatment of the subjects in our graduate curriculum, I would suggest that some *can* be handled in a Catholic manner and some others *cannot* be adequately treated except from a strongly Catholic viewpoint.

In the first group—those which *can*, there are varying degrees in which we can bring our Catholic view of life into play in the lecture hall. I am, to be sure, willing to admit that there is no such thing as a Catholic screw-driver or a Catholic cyclotron but the physical scientist who is also a Catholic will have clear in his own mind the basic principle that he is dealing with the observation and codification of secondary causes. He will understand that his subject is physics, chemistry, biology or mathematics and not *science* as a basic metaphysics, not a source of ethical principles and, least of all, not a vast impersonal god, made to the image and likeness of a materialist man,—a god that speaks oracular pronouncements to the mere “layman” who is thus to be frightened into approval and support

of the latest stage of experiment as reported in the Monday morning papers after a politically dull weekend.

Many of our scientists will go along with us this far but we may then remind them that they must not engender in their students a disdain for metaphysical principles. It has often been observed that the B.S. chemistry major finds the abstract principles of general ethics far less palatable than the results he gets in his organic laboratory. In other words, the physical scientist must avoid the pitfall of the positivist mind. He must keep his knowledge in focus and see physical science as a partial revelation of the whole truth that is reality. He should be reminded of that concomitant fetish of scientists that *science* is the instrument of an indefinite stream of progress leading to a continually better world. A slight dash of history would persuade him that man's deeper knowledge of the mineral and vegetable kingdoms has not been paralleled by a similar control and regimentation of the rational creature, endowed with free-will. In passing, this brings up the question of a too early and too narrow specialization and the danger that scientists will know nothing but what happens in the chemistry or biology building.

Most of what we can tell the physical scientist therefore is negative, but when we turn to the social sciences, the Catholic dean will have more to say. There also, we can warn our faculty of the danger of exalting his field into a *summa totius entis*. The observable facts of our economic life, the statistically organized data of the behavior of social beings, the various forms of government and man's thought on political theory will not of themselves alone create for man a way of life. These social scientists may consider or not that ethical principles enter into their field. The economist may believe that he is moving over into the department of philosophy if he ventures an opinion on the moral implications of his data but he must not, merely on the basis of those data, pretend to deny or alter the basic tenets of morality. On the contrary, he must recognize that the social sciences can never deal with man as if he were a blind, witless and predetermined being. In other words, where the physical scientist deals with things, the social scientist is dealing with men. He has gone beyond the bounds of reality when he forgets that there is such a thing as the fact of original sin and its resultant weaknesses in human nature. The psychologist is not painting the whole picture when he talks of man as a complex of conditioned reflexes, a collection of material organs of perception, or of a brain without a soul.

Thus we see in brief outline that the Catholic attitude enters more intimately into the social sciences than it does into the physical sciences. The latter, we may say, can generalize within his field; the former can

hardly avoid transgressing the boundary of his own discipline when he endeavors to formulate a general principle about man.

When we come to the field of literature, the matter divides itself quite naturally into pre-Christian and post-Christian literature. Too often, I fear we teach the pagan classics as a picture of a civilization complete in itself. We sometimes act as if the results of the thinking of the pagan world were the true culmination of human nature instead of what it really is—a half-way house along the road on which Divine Providence has been leading human nature. To see classical literature in proper focus we must recognize that the literature of Greece and Rome was the literature of the same people St. Paul was talking about in his first chapter of Romans. We, as Catholics, should see Ovid and Catullus, Cicero and Virgil, Lucretius, Seneca, and Marcus Aurelius as the feeble attempts of mere man to describe the supreme and final good without the assistance of Divine Revelation. Nothing will be more valuable to our students, nothing will help them more really to understand Lucretius, Seneca and Cicero, than to visualize them as sincere men, trying to face the basic sorrow that treads on the heels of every human being with no knowledge of the Incarnation of the Son of God, a God who could love mankind, and suffer and die for his eternal salvation.

Seen in its historical setting, classical literature falls into a pattern that makes sense. It brings before us very clearly just how much man needed the Incarnation of the Son of God and it presents us with the mystery of why God chose just that historical point as "the fulness of time", the time and the place and the culture into which the tidings of joy were to be promulgated to human kind. It would almost seem (keeping in mind the first chapter of Romans) that God could hardly have chosen a less propitious moment; He could hardly have found a time which was more antithetical to all that the Gospel was to preach.

Who I would ask, is in a better position to put classical literature in focus than the Catholic teacher?

For post-Christian literature I would go so far as to say that English and the literature of the Romance languages can hardly be taught adequately or intelligently without a knowledge of the Catholic faith and at least a sympathy for its ideas. The bulk of those literatures were written in a Catholic culture by men whose minds and imaginations were formed on the Faith, and on ancient literature as adopted and adapted by the early centuries and the Middle Ages. No one can understand Early English literature unless he understands what Chaucer believed and the deep and penetrating power exercised on his mind by the moral and dogmatic teaching of the Church. Too often we have seen the mental gym-



nastics of prejudiced writers who want Chaucer to be a Lollard or a Wickliffite and jubilantly welcome the slightest sign of healthy criticism or even clerical wit as evidence in the 12th, 13th, or 14th century of the first gleam of the light of "our great and glorious reformation". Ignorance of, or a prejudice against the one thing that conditioned the minds of Medieval or even Renaissance Man simply make for superficial pretense at scholarship. In passing I might add that this fact makes it imperative that we do all we can to produce scholars in the medieval field—scholars who as Catholics have an understanding of what that period really means. Too long have we surrendered what should be our finest field to our non-Catholic brethren who simply never will understand the Middle Ages.

English literature of the Renaissance, especially Shakespeare, can hardly be adequately understood without a realization that Shakespeare is the inheritor of the Medieval code of morality. Some of Milton's prose work, especially his "Prolusiones", can hardly be understood without a knowledge of Scholastic Philosophy which he is attacking; and, above all, the poetry of John Donne as well as his enigmatic personality can scarcely be adequately evaluated without a knowledge of the Catholic faith. Even after his relapse into Anglicanism it seems clear that Donne is still more Catholic than Protestant. The 17th century trend to Deism as expressed by Lord Herbert of Cherbury, the father of English Deism, can adequately be understood only as a reaction against Catholicism. From Deism the transition to Rationalism, Pantheism, to the Materialism of the Victorian Age and finally to Secularism provides an illuminating background to one of the most significant developments in modern cultural history. The tendency of modern English poetry is quite clearly a groping for the solidity and stability of Catholicism and it has been well expressed in Thompson's "Hound of Heaven". Thinking men are evidently looking for the answers which they have learned cannot be provided in the process from Deism to Rationalism.

Here I have merely scratched the surface. Suffice it to say that a great deal of modern English, French and Spanish literature is either professedly Catholic or, in reverse, only fully understandable as a reaction against, or a substitute for the religious tradition that was broken by the Reformation.

Much the same can be said for history, where as Catholics we belong in the Tradition. Here above all, we must face the facts and never be guilty of the sin of deliberate falsification, no matter how good and pious our motives. A fair and objective statement and appraisal of the facts may at times portray far less than supernatural motivation in some of the

Church's human instruments. With a true understanding of the nature of the Church and the fact that God has chosen to spread it through human and fallible instruments, the long-range view can throw a great deal of light on the nature of the historical process itself.

Most important of all, though, in this field, the Catholic historian not only can bring his principles to bear, but there are periods, movements and events that can scarcely be understood at all, unless a man has achieved an attitude of being "at home" in the framework of a supernatural society. Here again, time will not permit me to go into details, but the historians will know where the principle will apply.

Finally I need only mention philosophy where the Catholic attitude will affect any and every thing that we do. Not that dogma will dictate the conclusions of reason but it will always stand as a salutary check and a guiding beacon to the speculations of the unaided reason.

And so, briefly we can tell our faculties that nothing in our Catholic attitudes and way of life will ever prevent them from attaining the fullest in scholarly competence. On the contrary the most complete liberty will be theirs in the humble unprejudiced quest for truth in whatever field they may labor.

In the light of these brief remarks it will be clear that our choice of faculty will be strongly influenced by these considerations. We obviously have an obligation to see to it that our lay professors are, insofar as possible, men for whom the Catholic way of life has entered deeply into their intellectual formation and development. There is a concomitant obligation on us to see to it that in every department there be a nucleus of Jesuits who may serve as a focus for such ideas.

In this connection it may be pertinent here to draw attention to the solemn and serious words of Very Reverend Father General in his letter "De Ministeriis Nostris": "It is desirable that our Jesuit scholars should some day bring the men who enjoy great influence in the centers of learning to an understanding of the Faith and we all know that he will attempt this task in vain, who is not in himself outstanding in the same branches in which they excell. These people may not respect a theologian, but they do look up to a historian, a mathematician, an astronomer who is their peer. . . . We can go a step further: the Church herself will come to shine in the eyes of the more learned . . . only then when, besides the splendor of truth and charity, the brilliance of science commends her to them."

It would seem fruitful also that deans might well hold periodic seminars with the members of each department to discuss the impact of religion on their specific fields of intellectual endeavor. The experts in a particular field will see many more applications of these ideas and also very likely,

difficulties that may not be apparent to others. Such discussions can be most fruitful in bringing our faculties to a clear understanding of what we as Jesuits hope to accomplish for the glory of God through the instrument of graduate education.

# Counselling the Future Lawyer

DAVID C. BAYNE, S.J.

'What should I do in college to prepare for law school and the law? Should I enter the arts college? Or commerce? Or engineering? What courses should I take? Latin? Economics? Commercial Law? Are extra-curricular activities good or bad for the future lawyers?' The answers to these questions will form the body of this short paper.

There are two general assumptions that must be made at the outset of the discussion, although neither of them are regularly verified in fact. The first is that the prospective lawyer comes, fresh from high school, his mind made up and fully determined to follow the ideal prelegal program. Cold reality usually presents the counsellor with the older student who now at last has put his mind to the matter, just late enough to have himself in a chaos of credits, in the wrong college, and probably married with three children. What will be given here, nevertheless, will be the well-planned four years, curricular and extra-curricular. The second assumption is that the student wishes to be a general practitioner when finally he reaches his law practice. Since specialization is generally not made in the law until after graduation from law school, this is a very valid working hypothesis. A specialist, of course, would gear his college to his specialty; a general practitioner will prepare for the law in general.

## THE IMPORTANCE OF PRE-LAW TRAINING

In the most general terms, the student should realize that the difference between an ordinary, mediocre lawyer and the outstanding and successful practitioner is the difference between a broad cultural education and the narrow training of the technician. Superimpose the technical regimen of the law on the liberal curriculum of an Arts education and the lawyer rises above the mass of tradesmen to the dignity of a professional man.

And what are the main elements in this liberal, cultural program? They vary from general and difficult-to-define elements of the ability to live a full intellectual life, to the detailed and refined aspects of the scholarly approach in writing, speaking and thinking. They give at once the deep, appreciative sense of good literature and command of words, exactly used. They instil a prudent understanding of the present gained from study of the history of the past. They add the broad refinement of the educated man and bestow the details of an education that will aid even in the



workaday world of the law,—in letter-writing, in speaking, in composition, in fluency, diction, vocabulary, spelling. They train the mind in logical thinking and thereby sharpen the lawyer's intellect for the precision of the law. They inculcate deep spiritual, moral and religious values and thus train for the future of justice in the law. Each branch of the liberal curriculum makes its contribution to the totality of an educated man.

### THE PRELEGAL CURRICULUM

What is such a liberal curriculum, especially adapted to a future in law? Since the law schools themselves make no absolute requirements we are left with a free hand. There are only two things the law schools lay down:—(1) The scholastic average required, which varies from school to school and from a straight C to a competitive selection, and (2) The number of years of pre-legal study. This latter requirement is now considerably simplified by the new rule for all member schools of the Association of American Law Schools stipulating at least three years pre-law. In this minimum category fall most of the schools of the country. The following few schools require a degree: Among the thirteen Jesuit schools, only Fordham and Georgetown (Gonzaga is not accredited, require only two years). Among the non-Jesuit, Catholic: Catholic University, Notre Dame and Seton Hall. Among the non-Jesuit, non-Catholic: California, U.C.L.A., Southern California, Connecticut, George Washington, Florida, Harvard, Michigan, Minnesota, Nebraska, Cornell, Western Reserve, Pennsylvania, Pittsburgh and Yale.

The law school, moreover, has clearly disavowed any attempt to impart cultural values to the student. It has placed the onus squarely on the college to develop the aptitudes of a liberal education. In the law school these proficiencies are applied, not learned.

### THE PREFERRED CURRICULUM

Just as the law school refuses to concern itself with the liberal arts, so is it advisable that the student confine himself in his prelegal years to strictly non-law subjects. This period of college is the last chance for such development, and should not be marred by anticipating the technical subjects of the law curriculum,—subjects that are much more thoroughly and efficiently taught in the law school.

In estimating respective values in prelegal curricula there should be no compromise with the traditional attitude of the Society in favoring the



strict liberal arts program leading to the A.B. degree. Fortunately, there are ample authorities among law professors and schools to substantiate the centuries-old stand of the Society. The University of California, for an instance, recommends that: "In the first place, the prelegal student should follow a plan of study which will assure adequate foundations for a broad culture." In surveys of the law schools, most prefer the liberal arts program.

*The Degree.* Once within the Arts college the type of degree is not overly important. This does not mean to say that Latin is not recommended. It is. But so many capable students will come to the college without the background for Latin that it is often impossible for them to acquire the A.B. Prescinding from Latin the courses leading to the other Arts degrees are substantially the same as for the A.B.; hence the student may build his program to suit his own demands.

As with the arts program as a whole, so with the question of Latin. Not only may the Society be firm in its conviction that Latin is ably fitted to train the student for future law,—and this for all the reasons that have been traditionally adduced,—but the support of the legal profession may be cited to bolster that stand. Thus Professor E. R. Sunderland of the Michigan Law School states that Latin "... offers so magnificent a training in the close analysis of language forms. Language is the most indispensable tool used by lawyers, and Latin offers the most exacting discipline with a foreign vocabulary which is most useful to an English speaking lawyer."

*Majors and Minors:* Among many possible variants probably the most desirable arrangement would be a major in Philosophy (24 to 30 hours), with minors in History (18 hours) and Latin (18 hours). These minors can be varied depending on the preferences of the student as long as they are kept within those courses clearly preferred: namely, history, Latin, English, political science, modern language in place of Latin.

*Preferred Courses:* The student should be urged to build around his major and minors twelve hours each of the remaining preferred courses. Thus if philosophy were the major, Latin and history minors, the student should take twelve hours each of the English and political science. This would indicate a recommended six hours of a modern language.

It is assumed that religion or theology will be added to these basic courses for the main foundation of the degree program.

To fill in this structure there are several courses that are very definitely recommended for the lawyer. Chief among these is accounting. Dean C. E. Williams of Washington and Lee School of Law is strong on the point, and reflects the general attitude: "I may say . . . that there is one

practical course which has become almost a 'must' for a lawyer, and that is accounting." Although it was said that no courses are required by law schools in general, some surveys have indicated that this is the one course that some schools do require for admission. The usual recommendation is six hours. That recommendation could well be emphasized, and the number of hours raised to twelve without great hesitancy, so valuable is accounting. In addition to accounting, there is definite room in the curriculum for economics sociology, mathematics, and a physical science. Speech is usually a required arts course.

In connection with sociology the stress should be on the Papal documents, and not much more. A well-rounded arts program will generally treat the corpus of sociology in the other courses, as ethics, psychology and biology. Economics should yield to accounting if a choice is necessary, but should outrank sociology, with the exception of the Papal social teaching.

Analysis of the program will reveal the need for cession in some areas. The norm for choosing, within this framework, will be the preferences of the student, and the exigencies of the school, time and place.

Should the student not wish to accept the authority of this traditional Jesuit program he can be given the following figures representing the consensus of the legal profession. In 1945 Arthur T. Vanderbilt then Dean of New York University School of Law and now Chief Justice of New Jersey, asked the opinion of the foremost men in the profession, both practitioners and professors, as to their preference in the prelegal curriculum. The result:

There is *unanimous* opposition to required courses in pre-legal training. The list of subjects given below is a list of recommended subjects. None is a required subject. The subjects recommended by these leaders, with the number of recommendations received for each are:

Justice Vanderbilt then listed nine subjects with over fifty votes:—English, government, economics, American history, mathematics, English history, Latin, logic, and philosophy. There were ten subjects with over thirty votes: accounting, American literature, physics, modern history, sociology, psychology, ancient history, chemistry, medieval history, ethics and biology. Four subjects received over twenty votes: scientific methods, physiology, French and Spanish. No other subject had more than eighteen votes.

Thus, with figures such as these, the student can be further impressed with the manner in which the modern secular educators are coming around to the age-old Jesuit code of liberal education.

## THE COMMERCE AND ENGINEERING CURRICULUM

It follows from all this that the Commerce curriculum, in so far as it partakes of the elements of the arts course will meet the need; and will not do so in so far as it becomes technical and in the nature of trade information. Thus the commerce student should be guided in the choice of his subjects by the list of preferred courses already noted. In addition to these courses the following are worthy of special mention:—corporation finance, money and banking, special electives in stock exchange, market analysis and finance.

Background in engineering is almost exclusively limited to the patent attorney or specialist in some specified line, such as oil, gas, or the like. Because of this highly specified nature, the future lawyer will need the particular counsel of a practitioner in the field. He can govern his selection by the norms which have thus far been discussed.

## COURSE-BY-COURSE ANALYSIS

It is generally helpful to point out to the prospective lawyer the individual contributions of each area of the arts curriculum to the total preparation for law.

*Philosophy:* The lawyer will generally conceive the course of philosophy as a series of subjects acting as handmaids to ethics. Psychology forms the materials for the understanding of the 'nature' in the natural law. Metaphysics gives the fundamental principles for elucidating the natural law. Logic supplies the rules for the processes of reasoning. Epistemology clears the way for any approach to certitude. Natural theology explains the God who is the final end of the law. All the branches of Philosophy are directed to a culmination in ethics. If the student is given this lawyer-wise view of philosophy, twisted as it may appear, he will have added motivation in his study.

Ethics can be broken down into its elements and connected up with the various fields of the law. The rights of the individual, of the common good, of the parents, the position of the state in relation to the individual, church and state, all are referable to constitutional law, where, in the Bill of Rights, the lawyer will find these social ethical principles enunciated in the words of the founding fathers.

Since ethics treats of the totality of human acts it finds application in domestic relations, criminal law, contracts, labor law and legal philosophy. Criminal law, with the problem of euthanasia, abortion, criminal sterilization, offer many easy instances of this connection.



Philosophy in general will form a direct background for the specific law subjects of legal ethics, jurisprudence, moral law for lawyers and legal philosophy.

*English:* A very young attorney made the following statement: "The first thing I was told to do at the end of my first assignment with an attorneys' firm was to draw up a full report of the work I had done. The reason:—to see what kind of a vocabulary I had, how well I spelled, how well or if I typed, how easily I composed a letter or report, how felicitously I phrased my sentences, how neatly the report was done, what kind of format I used, how thoroughly I reported what I had seen and done." This young attorney could have added that a wealth of background in literature would make his courtroom allusions more impressive, his speeches more fluent and exact. This same attorney went on to say: "From that day on I had the respect of the older attorneys in the office. When later I used the dictaphone for hours every day, I had no difficulty because I had been in intercollegiate debating for two years and words came easily to me, and in sentences."

*History:* The student will discover the foundations of the English common law, and hence of the American, in the history of England and English feudalism. So, too, with the history of the United States in relation to the growth of our American institutions.

More specifically, history relates to three areas of the law: (1) *Common law pleading*, a two hour course. There is almost perfect correlation between English constitutional history and this law course, which traces the rise of the early English legal institutions and studies the forms of English pleading as forerunners of American pleading. (2) *Constitutional law*, a four hour course. The background studied in constitutional history of the United States given content to the law course, prepares the way for intelligent study. (3) There are some few cases in early English *property* law which are more clearly understood by a better knowledge of English and American history.

*Language and Classics:* The present-day teaching of undergraduate law makes practically no demand on foreign languages or Latin as a tool for reading. Their contribution is cultural. For the higher degrees of LL.M and S.J.D., however, the need for these languages depends on the field. The norm to use is the same as would apply to the Ph.D.

*Business Electives:* (This includes such courses as accounting, economics, money and banking, business and finance:) The average arts man needs added stress in these subjects. The following law subjects will benefit greatly by these electives: (1) *Contracts*, a six hour course. Interwoven throughout most of the modern contracts are business concepts

and terms. The student must have a modicum of knowledge of business and its affairs, else he will find himself spending longer hours unraveling the skein of a complicated contracts case, even before he can get down to the Law latent in the facts. (2) *Corporations*, a four hour course. Some sections of the law of private business corporations almost demand a knowledge of accounting. Certainly all of the electives already mentioned will aid the student appreciably in this field. This is also true of several other courses subsidiary to corporations, notably bankruptcy, creditors' rights and corporation reorganization.

*Political Science:* Beyond the field of constitutional law there is no area of direct reference to the law, but political science offers an obvious general background to the whole corpus of the law.

#### THE EXTRA-CURRICULAR PROGRAM

One attorney put it this way: "The extra-curriculars are more important to a lawyer than to any other man I can think of. Extra-curricular success is usually a good gauge of later success." Generally the lawyer will benefit by a great familiarity with the affairs of practical life. He is dealing with the needs and problems of people, he is working in the marketplace and up and down the country, and hence the more he knows of where to buy it, where to find it, who has what, whom to see, where to go and when, and how to get there, all in the fastest way, the better off he is. For example, a torts attorney will have to photograph a wreck, get in an expert in tin, have a good bone doctor on hand, see the sheriff for the police report, keep the relatives of the injured happy and away from a lawsuit, begin to dicker for settlement, see to replacement of the ruined car at a good easy price, and so on. *Mutatis mutandis*, the other fields of the law have their demands in the sphere of practical life. A lawyer should be one who knows his way around among people, and extra-curricular work is an excellent way to learn this way around. Consider some of the broad categories of collegiate life that will have a specific reference to a lawyer's life.

*Organizational Work:* One lawyer can be quoted as saying:—"I learned more as a sophomore when I had to manage our fraternity dance, than can be imagined. It came in handy years later when I was executor of an estate—the same kind of running around, getting things arranged, organized, settled." Almost any of the regular college activities demand this kind of *savior faire*, from presidency of the student union to manager of the homecoming dance or bonfire. The managers of a speakers' forum

learn the mechanics of administration and organization, so too with running the newspaper, the annual and the like. These not only reflect the lawyer's later *ad exteriora* activities but simulate much of his regular work.

*Speaking:* Another lawyer states: "When I was in college I toured the east and midwest for three weeks, meeting in debate twenty different colleges. Radio debates, Oregon style, roundtable style—we never knew what would come, decision or not. I learned my way around in those three weeks, learned how to meet the most unforeseen exigencies, as when we met Rutgers my partner did not show up and I had to address four thousand students of a public high school without a partner. This has proven invaluable in my law work, from courtroom to casual speech, to meeting unusual situations." Any type of speaking at all luncheon lectures, debates, little theatre work, all accomplish the marvelous broadening effect of experience on the feet. Above all, the extempore should be stressed. Excellent tip:—Advise the student to work in the summer where he must extemporize all day long, e.g., loudspeaker work, telephone follow-up, complaint departments, guided tours. This carries inestimable benefit.

*Reading:* During the college years the student can build up a background in literature that is specifically connected with the law. This will help him in court work, casual speeches, before lawyer associations, and the rest. For example, if the student follows a special bibliography he will gradually acquire a great familiarity with the law to say nothing of a store of interesting anecdotes. There is just the right novel, short story, biography, history, for the future lawyer. Thus, when he wants a novel it could best be *Bleak House*,—a biography Beveridge's *Life of John Marshall*, and so on. He will be thankful for this when he reaches law school and the law, and his life is fuller besides.

*Writing:* There are few talents that a lawyer will prize more highly than that of the ability to turn a good phrase. His letters, and he writes them day in and day out, must be masterpieces, either when he writes a client, sends a dunning letter, threatens suit, or composes for posterity in the manner of Holmes. Implicit in this ability are all the corollary talents so very important of punctuation, spelling and vocabulary. In brief-making, in scholarly writing, in courtroom speeches, and in non-legal speaking, the lawyer must be able to compose well. This means that any college activity, from the newspaper to the annual, to the literary magazine, to any of the learned journals, and perhaps especially to press relations clubs and periodical publication societies are excellent training for the writing lawyer.



## THE CHOICE OF A LAW SCHOOL

Even within our limited time a few reasons among the many should be advanced for choosing a Jesuit law school.

There are two arguments that should be proposed to every Catholic graduate, and a third that will have appeal limited to the men with the highest apostolic outlook.

First, why not a secular school? Not primarily because the boy will lose his faith. He might well lose it. A very weak character could almost be expected to. But the normal vigorous Jesuit product will come through still a Roman Catholic. But what should be impressed on the student is the erosive nature of the environment. No boy can live three years, twenty-four hours a day,—dormitory, classroom, dates, bull-sessions,—in an atmosphere that is completely foreign to his background, his way of life, his faith, his morality, and come out anything but less a Catholic. This is a conclusion and advanced as such, but facts, examples, and statistics are ready in support. It is like stepping out into the sun. If it be only for a moment, the boy may not see that he is burned, but sunburnt inevitably he is. Maybe the strong man will increase in his love for the faith. Maybe the rare man will study, fight, go more often to Communion and Mass, but more likely the slow gnawing process will find him doing just the opposite.

But this is the negative and less cogent side. Second, ask the boy:—Why not a Jesuit school? In one word, why deny the student the benefits of his Catholic heritage, his Jesuit environment, the beauties of his faith? Why should a Jesuit boy turn his back on his Catholic companions, his Catholic professors, all that goes to make up the tradition that the Church and the Society can offer? It is not so much a question of harm to be avoided, as benefits that may never be gained. Suppose his faith would not be lost at a secular school. Suppose it would not even be dimmed. The point is: Why should that faith not *grow* under the healthy conditions of a Catholic atmosphere? No need to live in a cellar, when there is the beauty of sun and light of day.

## THE LAWYER APOSTLE

The future of the nation lies to an appreciable degree in the hands of the lawyers. The future of the lawyers is entrusted to a great extent to the law schools. The future of the law schools depends, not only on the faculty, but to an extreme degree on the students it receives. If the Jesuit law schools receive top-notch men, they will turn out top-notch

lawyers. If on the other hand our best boys flock to the secular schools, it will be the secular schools that will gain in prestige and reputation. The growth of a school is by the snowballing process of success succeeding like success. This is begun only by the best students carrying on the name. If Kevin O'Reilly leaves Campion and Santa Clara for Penn he will carry in his wake hundreds of other Kevin O'Reilly's, all of whom should be advancing the cause of Jesuit law and Catholic approach to philosophy of law.

And how this success succeeds. The reputation of a school is enhanced by the brilliant graduate. Instead of Penn then commending all the brilliant students, Fordham does. Alumni donations are made out to Fordham instead of Penn. Because the reputation of Fordham has been raised, the lawyers of the nation look to Fordham for leadership. The voice of the Fordham faculty, outspoken in support of Christian ethics, morality and law is clearly heard. The voice of Penn and pragmatism is somewhat less audible.

This is a high goal to lay before the young man, but if the state of chaos in American law today—in divorce law, euthanasia, sterilization, abortion, corporation law, the law of church and state, if all this is to be improved, it can be done best by the ascendancy of the Jesuit law schools of the U. S. And the role our students play in achieving this ascendancy is incalculable.



# Evaluative Criteria

## 1950 Edition

JOHN F. LENNY, S.J.<sup>1</sup>

At the conclusion of the exordium of the Manilian Law, just as Cicero is about to launch out on the following 68 numbers, he says: "Ita mihi non tam copia quam modus in dicendo quaerendus est." While you might score this simply as a classical purple-patch on my part, its appositeness to the present topic is quite obvious, at least to me. So much can be said—so much could be written—but the time is limited. And for this we are all duly grateful. I might add that it is difficult not to be too boring when you discuss a topic that requires previous study on the part of the audience and you feel rather sure that the audience has had no opportunity to make this study.

A certain amount of background is necessary before we can sensibly discuss the 1950 Edition of the Evaluative Criteria. This I hope to present briefly.

Back in 1933 the Cooperative Study of Secondary School Standards (the sponsors and publishers of the Evaluative Criteria) was organized by representatives of the six Regional Associations of the United States (e.g. Middle States, North Central etc.). The main aims were (and I quote): "to determine the characteristics of a good secondary school and to find practical means and methods to evaluate the effectiveness of a school in terms of its objectives." Various criteria were tried and their validity studied e.g. opinion of parents, opinion of graduates, subsequent success of graduates in college etc. These norms were all found inconclusive and invalid in greater or less degree. One of the remaining methods adopted in this experiment consisted of a series of checklists. These checklists were grouped under headings such as, Staff, Curriculum, Instruction etc. A school would rate itself on the various items on each checklist then insert at the end a numerical evaluation covering the totality of items on the checklist. An outside committee would later visit the school and check, weigh, lower or raise these numerical evaluations of the school on the basis of its on-the-spot findings. Theoretically a high rating on the various evaluations meant the school was a good

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<sup>1</sup>Delivered at the annual meeting of the Jesuit Educational Association Secondary School Session, Rockhurst College, Kansas City, Missouri, April 14, 1952.

school. This underlying supposition is important to remember for it is basic to my position of opposition to the 1950 Evaluative Criteria. The items on the checklist are supposed to represent better practice. You are to check their presence or absence in your school and if present, the extent to which they are present the closer a school approximates this ideal picture, and hence the better that school is. Such is the basic assumption.

The group of educators conducting the experiment for the Cooperative Study finally decided that the most valid and complete criteria for appraising a secondary school were contained in these checklists and evaluations. They gave a picture that was clear and distinct. They presented norms that were consistent and objective. In passing I might note that I think some serious doubt can be cast on this position but that is scarcely germane to the present discussion. All of the other experimental devices were discarded and the judgment of a school was based entirely on these checklists and evaluations. In 1940 they were issued in book form under the title: "Evaluative Criteria, 1940 edition." While the aim of the Cooperative Study was not precisely to present to a Regional Association an instrument of accreditation, *de facto* the Middle States Association adopted the Evaluative Criteria as its standard for accreditation and all schools were required to be evaluated on this basis either to retain or to secure the approval of the Association.

Practically all Catholic Schools (including Jesuit schools) on the approved list of the Middle States Association underwent this evaluation between 1940 and 1950. They fared well. Their records were more than presentable. In fact, their ratings were high. These happy results were mainly due to the fundamental structure of the volume. If you like the word Democracy, then you can say that the volume was democratic. A school put down in black and white its philosophy of education and the particular objectives it hoped to achieve in its educational program. If this philosophy fitted into the framework of the accepted aims of secondary education in our American, democratic society (and any Catholic philosophy should) then the school was evaluated on the basis of this stated philosophy and these stated objectives. The personal views of the members of the outside Visiting Committee were inconsequential. The school was to be judged on its own philosophy and objectives. This procedure was eminently fair. Complaints were relatively few and relatively minor.

The Cooperative Study never intended this 1940 edition to be final. They had always envisioned the necessity and desirability of a revision predicated upon their experience with this original edition. This revision

was published in 1950 under the title of: *Evaluative Criteria—1950 Edition*. Once again the Middle States Association adopted this new edition as their norm of accreditation.

Actually, as you know, this 1950 edition is the topic of this paper and my topic sentence is very simple—I am absolutely against it. I maintain it simply cannot evaluate fairly any Catholic school. The many and varied reasons for this very positive stand of mine against the Criteria certainly cannot be presented here with any thoroughness. I will only choose the fundamental objections and briefly outline them.

First of all the structure of the volume has been essentially changed. In the 1940 edition, as noted before, the basis of the evaluation was the school's own statement of philosophy and objectives and the Visiting Committee was constantly reminded to judge all items against this background. In the 1950 edition the statement of the school's philosophy is relegated to a place of little importance. In fact, it is expressly stated that no such statement of philosophy need be given. The reason is quite simple. This 1950 edition has spelled out its own philosophy of education and it is before the bar of this tailor-made philosophy that the school is now to be judged. Your own philosophy and objectives are of little import. The Cooperative Study has written the philosophy for you.

This philosophy of education is contained in Blank C which is a statement of the common Educational Needs of Secondary School Youth, grouped under eight headings. These Educational Needs state rather specifically the objectives a school must have, the ends it must strive for, the means it should use and the results it should produce. These needs are the norms of the subsequent evaluation—and the Visiting Committee is now told to evaluate a school on the basis of whether or not it feels that these needs are being met.

I pass over in silence the sheer and glaring lack of democracy in such a procedure. In similar silence I pass over the simple arithmetical fact that meeting these needs would require a school to offer twenty-one distinct courses. Eleven of these courses are required of all pupils and some of these would certainly change our scholastic training, e.g., a General Art course in a studio situation, a Home Economics course, a General Music course. And don't forget these are for boys, not girls.

However, the main objection to these Educational Needs (this new Philosophy of education) has little to do with required courses or undemocratic procedure or the like. The fundamental issue is the content of these Educational Needs. And on this issue I base my contention that this 1950 Evaluative Criteria cannot evaluate fairly any Catholic school. I will not bore you by running through or commenting upon the state-



ments of these various needs and their careful elaboration in the ensuing checklists. This volume is a logical whole. I admit that. Grant the initial premises of these educational needs and you have to concede the rest of the volume which is simply a detailed application of these principles. I will only present some general conclusions that can be verified by anyone who will carefully study the volume.

First of all, nowhere in these Needs is religion or religious training mentioned. Some four or five times throughout the Criteria there is an isolated mention of ethical or moral concepts but there is absolutely no mention of God or responsibility to God. It is impossible to reconcile this stand with the Pope's words in the Encyclical, *Christian Education of Youth*: "It is clear that there can be no true education which is not wholly directed toward man's last end . . . there can be no ideally perfect education that is not Christian education. It is necessary that all the teaching and the whole organization of the school, its teachers, syllabus, textbooks in every branch, be regulated by the Christian spirit . . . so that religion may be in truth the foundation and crown of the youth's entire training." How can a Catholic school be evaluated fairly on the basis of a philosophy of education that at best ignores and at worst denies the fundamental aim of Catholic education?

Secondly, the Pope in this same Encyclical has some very apposite remarks on educational philosophy. He says: "Every form of pedagogic naturalism which in any way excludes or weakens supernatural Christian formation in the teaching of youth is false. Every method of education founded on the denial or forgetfulness of original sin and grace, and relying on the sole powers of human nature, is unsound. Such are those modern systems which appeal to a pretended self-government and unrestrained freedom on the part of the child and which diminish or even suppress the teacher's authority and action, attributing to the child and exclusive primacy of initiative and an activity independent of any higher law, natural or divine. It is clear that what is intended by not a few is the withdrawal of education from every sort of dependence on the divine law. . . . They refer contemptuously to Christian education as heteronomous, passive, obsolete, because founded on the authority of God and His holy law." Now it just happens that two of the greatest exponents of such educational theories as those mentioned by the Holy Father are Dewey and Childs. And it just happens that this 1950 Evaluative Criteria is in great part based on these gentlemen as the Chairman of the Cooperative Committee privately admits. The concepts of these two men, are the dominant factor in the new criteria. They take a naturalistic and experimental view of education. Dewey contends that no final reality is possible

or needed. Man is continuous with nature and lives in a world that is in a state of constant change. Therefore, there are no absolute values or standards of judgment. Man creates his own values and his own truth through experience. Human experience is the sole means of guiding adjustments to "felt needs." Intelligence is only behavior stimulated and guided by anticipated desirable consequences, according to the felt need of the moment.

So this 1950 Criteria presents an evolutionary concept of education, a constant evolution of the curriculum and individual toward some indeterminate end, to be decided by constantly changing factors. Physical, social, economic and educational environments change—so also according to this theory do individuals, society, morality and religion. Progressive philosophy is the philosophy of change. Relative truth is substituted for the absolute, and the changing demands of civilization produce the need for new dynamic principles of living.

All through the Criteria, then, concepts such as the following are stressed:

Fit the individual for life in a changing civilization;

Learning comes only through experience;

Natural sciences and vocational subjects are stressed—life is work and so the educational program must be pointed toward work experience. Cultural subjects are quite secondary.

It is outmoded to learn from textbooks in the traditional manner under teacher guided class procedure. There is to be free activity in which spontaneous interest and purposeful behavior help meet life situations. So there is constant stress throughout on such things as movable desks. The old fixed desks do not provide opportunity for little group activities or discussions in the classroom.

The student is to choose his own curriculum on his own initiative.

The teacher is not to exercise final authority or impose discipline. The teacher is rather a combination of director, adviser, listener and observer.

The child is independent in the discovery of truth. He will discover from his own experience the things that are of value to him.

The program of studies is composed of curricular offerings which contribute to desirable behavior changes relative to various fields of learning.

On the basis of these principles and ideas we come to a philosophy of

education that puts its emphasis on the pragmatic and immediate values of educational experiences. With God and religion excluded deliberately, we find that the child becomes an end in himself and the role of the teacher is lowered to that of one who cooperates with the child in creating educational experiences. Rights of parents are minimized or ignored. The school becomes an ordained means for controlling the growth and development of the child from pre-school to adult life. The school is not the handmaid of the family. It takes over the family and seeks to control the child for twelve months of the year. The basic fundamental differences in philosophy between the 1950 Criteria and Catholic education are irreconcilable. It is precisely for that reason that I contend that this 1950 Evaluative Criteria cannot evaluate fairly any Catholic school. As a matter of fact I don't see how it can evaluate a Catholic school at all.

Maybe I should end right here but a few concluding remarks do seem necessary. The urgency of the problem for Jesuit schools in the Middle States Association is quite evident. Temporarily, a *modus vivendi* has been reached. However, a permanent and satisfactory solution must be found and this 1950 edition as it stands cannot be its basis.

For other parts of the country, eternal vigilance would seem to be the price of survival. And when a show of hands is called for, you may not fare as well as we did. Our members are more numerous—hence, our influence is more feared and the loss of our financial contributions would be more keenly felt. Nor is the Middle States Association all-powerful, as some other Regional Associations are. Accreditation by the Middle States Association is necessary neither for acceptance to college nor approval by the State. If these remarks have made you aware of a problem that may become yours, they have not been wholly wasted. Our salvation in the East was due to a group of diocesan priests. It would be consoling to think that salvation in the South, the Mid-West and the West might come from the Jesuits.

Personally I think this whole matter of the 1950 edition of the Evaluative Criteria is the opening gun in a campaign to freeze us out as undemocratic, divisive and alien to the American Dream. It is the Bible of the new religion of Democracy whose temple is the public school and whose infallible interpreter is the N. E. A. In the end, we will have to fight it. But, somehow or other I always thought that St. Ignatius expected us to be in the front and not at the end.



# Trends in Giving and Fund-Raising for Colleges and Universities

ARNAUD C. MARTS<sup>1</sup>

## I. TRENDS IN GIVING ARE UPWARD AND CLIMBING STILL HIGHER.

Last year giving to colleges and universities probably crossed the two hundred million dollar mark, compared with the highest year in the fabulous 1920 decade of one hundred and thirty-nine million.

Giving to Protestant churches totalled over one billion dollars last year for the first time in history. This compared with a total in 1948 of eight hundred and sixty-two million, an increase of nearly thirty percent in the last year. I do not have the figures on the giving to Catholic churches, but I have no doubt that the trend is just as strongly upward in that great dynamic organization.

Total philanthropic giving last year went well over the three billion mark, compared with about two and one-quarter billion of ten years ago.

The trend is upward in all categories of income tax payers for which figures are available. The latest public figures of the Treasury Department are for the year 1947, and following are comparisons between that year and the average in the 1920 decade:

Comparison of contributions of Income Tax payers in the upper brackets in the 1920 decade and in 1947, the latest year for which tax figures are available:

### INCOMES OF \$500,000 AND OVER

#### *Average annual figures for 1922-29*

<i>Number of tax payers</i>	<i>Total Income</i>	<i>Total Contributions</i>	<i>%</i>
747	\$999,526,000	\$34,998,000	.035

#### *Figures for 1947*

416	416,757,000	33,126,000	.08
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In 1947 the incomes of taxpayers in this bracket were only 42% of the income in 1922-29.

But their contributions were 94.4%.

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<sup>1</sup>This paper, delivered before the American Alumni Council, National Conference, Harvard University, July 10, 1950, is one of the outstanding works in its field. Although it was printed in the *Association of American Colleges Bulletin*, (October 1950) its special interest to Jesuits merits its reprinting here which we do with the author's gracious permission.

## INCOMES OF \$150,000 to \$500,000

Average annual figures for 1922-29

<i>Number of tax payers</i>	<i>Total Income</i>	<i>Total Contributions</i>	<i>%</i>
4,158	\$1,162,961,000	\$31,533,000	.027

Figures for 1947

4,075	927,255,000	51,464,000	.055%
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In 1947 the incomes of taxpayers in this bracket were only 80% of the income in 1922-29.

But their contributions were 163%.

## INCOMES OF \$50,000 to \$150,000

Average annual figures for 1922-29

<i>Number of tax payers</i>	<i>Total Income</i>	<i>Total Contributions</i>	<i>%</i>
23,918	\$2,169,592,000	\$ 53,240,000	.024

Figures for 1947

44,402	3,285,690,000	124,620,000	.038
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In 1947 the incomes of taxpayers in this bracket were 151.4% of the income in 1922-29.

But their contributions were 234%.

## INCOMES OF \$25,000 to \$50,000

Average annual figures for 1922-29

<i>Number of tax payers</i>	<i>Total Income</i>	<i>Total Contributions</i>	<i>%</i>
53,930	\$2,152,000,000	\$ 43,830,000	.02

Figures for 1947

146,782	2,923,497,000	136,891,000	.027
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In 1947 the incomes of taxpayers in this bracket were 228% of the income in 1922-29.

But their contributions were 312%.

## INCOMES OF \$25,000 to OVER \$1,000,000

Average annual figures for 1922-29

<i>Number of tax payers</i>	<i>Total Income</i>	<i>Total Contributions</i>	<i>%</i>
82,753	\$6,484,079,000	\$163,601,000	.025

Figures for 1947

195,675	9,553,199,000	346,001,000	.034
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In 1947 the incomes of taxpayers in this bracket were 147.3% of the income in 1922-29.

But their contributions were 205.3%.



Trends of philanthropic giving by corporations are also sharply upward. The following tables show this trend:

**THE GROWTH OF CORPORATION CONTRIBUTIONS  
TO PRIVATE PHILANTHROPY**

*(From tabulations compiled by the Bureau of Internal Revenue)*

<i>Year</i>	<i>No. of Returns</i>	<i>Contributions or Gifts</i>	<i>Average Contribution</i>
1938	471,032	\$ 27,233,000	\$ 57.82
1939	469,617	\$ 30,730,000	\$ 65.44
1940	473,042	\$ 38,124,000	\$ 80.59
1941	468,906	\$ 58,498,000	\$124.75
1942	442,665	\$ 98,296,000	\$222.06
1943	420,521	\$159,221,000	\$378.63
1944	412,467	\$234,194,000	\$567.79
1945	421,125	\$265,679,000	\$630.88
1946	491,152	\$213,872,000	\$435.45

## II. TRENDS IN FUND-RAISING FOR COLLEGES AND UNIVERSITIES

The major trend is toward more and better attention on the part of university administrators to fund-raising; toward the appointment of fulltime administrative officers whose only duties will be fund-raising and public relations; and toward bringing fund-raising into the administrative family as a permanent respected and useful member of that family.

Before discussing these trends in more detail, I would like to mention certain errors or deficiencies in the public relations and fund-raising policies and program of colleges and universities during the past fifteen years. A brief discussion of these errors will, I hope, provide a foundation on which to make my constructive suggestions for the better administration of fund-raising in the years ahead.

College and University administrators have made three important errors in public relations during the past fifteen years, in my opinion. Two of them were errors in what they repeatedly said and published; the third is an error of omission, which may be corrected and retrieved in the years ahead.

1. The first massive public relations error was in continuously announcing to all who would listen, that "the day of large financial gifts to higher education was over". This started in 1933 in the first shock of surprise over the heavy tax laws of the early New Deal, and continued

right down to 1949. It was only arrested when giving to colleges and universities surged to enormous totals after World War II which have now become 50% higher than in the highest year of the lush 1920 decade. During the past five years there have been large individual gifts and bequests to higher education that have exceeded in size anything ever previously given, except from a few families like Rockefeller, Carnegie and Duke, whose names have become world famous for their benefactions.

This public relations error put a chill on some potential philanthropy, which would, in my opinion, have greatly exceeded its present high performance had not so many highly respected college and university presidents been so insistent and persistent in their assertions that philanthropy would never be able again to match its gifts of the 1920 decade.

Following are a few quotations from educational and public leaders during the past seventeen years which illustrate what I regard as a major public relations error which our colleges and universities made in that period of time:

- 1933 "In the history of the University we have arrived at the end of an era during which most generous and great gifts were received from many different individuals for the endowment and enrichment of the work of the University."
- 1934 "It would seem that the day of large gifts may be over."
- 1935 "There will be fewer men giving millions of dollars to this institution; this seems to be clearly proven by the evidence of the last three or four years."
- 1938 "When the goose is killed, it stops laying golden eggs. When the seed corn is destroyed there can be no crop. The future solicitor will be compelled to make his appeal for dollar and dime contributions!"
- 1939 "I am convinced that existing tax structures will broaden the base of giving and prevent a drying up of philanthropic funds that otherwise might accompany a decline in large fortunes."
- 1946 "Colleges will not get large gifts any more."
- 1947 "High taxes have put an end to big scale private largesse. Gone is the day when a John D. Rockefeller could give \$35,000,000 to the University of Chicago."
- 1948 "The era of big donors wanes, so professional fund-raisers must turn ever more to mass media in order to broaden the base of a multi-billion business."

The figures I gave at the outset prove how wrong these prophecies were.

2. The second major public relations error is the one which began during the war as educational administrators began to plan post-war

propaganda for federal support for higher education. They used the "fear" approach. Typical of their speeches and articles were:

"The plight of the colleges."

"Higher education faces its greatest crisis."

"The nation's bogged-down educational system."

"Pity the poor college president."

and so on.

I shall not discuss the merits or demerits of the proposed plans for federal appropriations for colleges and universities. It is not my purpose in this presentation to take any position either for or against them. My point is that this "fear" propaganda was a wrongful approach, because it did not reflect the true strength and power of our great institutions of higher education.

The week before last the American Colleges Public Relations Association held its annual meeting at the University of Michigan. The educational editor of the New York "Times" published a very interesting report on the discussions at that conference. In his report he said:

"Many termed the financial situation the number one problem facing higher education today. Spokesmen for the small liberal arts institutions warned that unless help were forthcoming soon, many of the nation's smaller colleges might be forced to shut their doors or to reduce existing academic standards.

"By the end of the year large numbers of institutions will be operating in the red. Even well-established universities are having their financial troubles. Tulane University, for example, disclosed that for the first time in its 117 years of existence it is facing a deficit.

"What hope is there for the smaller college?" asked Paul Farix of Hendrix College, Arkansas (590 students). "Where will we get the money to continue to operate?"

Let us compare the present "plight" of the colleges and universities with the situation of the oil industry of 25 years ago.

At that time, the rather recently developed motor and aviation industries were placing such demands upon the known petroleum supply that there was a general fear and belief that all the oil stocks of the world would be used up completely in 25 years. At that time, the total proved oil reserves totalled 23 billion barrels and the annual consumption was  $1\frac{1}{4}$  billion barrels. What a sound mathematical basis that was for the prophesiers that many of us well remember that oil reserves of the world would be utterly depleted before 1950.

Well, the oil industry didn't lie down under that fear. They put their best brains and energy and courage into *measuring up* to the growing



demand for oil, instead of complaining about their tough lot. They have spent billions of dollars in advertising to stimulate greater consumption, and billions also in research, in exploration, and in efficiency of production. They have raised consumption to  $3\frac{1}{2}$  billions of barrels a year, and they have a proved reserve of 77 billions of barrels, and an estimated reserve of 545 billions of barrels. Mr. Charles F. Kettering recently announced that in his opinion there is enough reserve fuel in the ground for one thousand years.

Let me read you some of the pessimistic prophecies about oil shortages and you may enjoy comparing them mentally with some of the current prophecies about "the plight of our colleges".

In 1874, the State Geologist of Pennsylvania, where America's first oil well had been discovered fifteen years before, reported, "Everything which by general acceptance can be denominated as the oil region embraces 3115 square miles. The present yearly output is over 24 million barrels. Some day the check will come back endorsed "No Funds", and we are approaching that day very fast."

In 1908, the Director of the U. S. Geological Society estimated we might find 8 billion barrels in the United States.

And even in 1944, our leaders at Washington announced "we are running out of oil". Shades of Louisiana, Oklahoma, Texas and the Continental shelf!

Do you see any parallel here? It seems to me that I do. I see the courage to face a problem, a great faith in the institution which faces the problem, and a dedication of brains and energy to find the solution. I wish our college and university administrators would give public evidence of a great faith in the American college and university, a sturdy courage to face all and any problems that beset these noble institutions, and a dedication of brains and energy to overcome those problems and carry their institutions on to greater and finer service to America and the world.

*Hospitals:* Fifteen years ago hospitals were the "problem child" of philanthropy. You remember the pessimistic prophecies and hopeless outlook?

There came a change in that public relations program a few years ago. Hospital administrators decided to stop advertising their headaches and to begin to display the great service they render to community health and well-being. Today, hospitals are raising a million, two million, ten million dollar funds successfully in communities where it was well nigh impossible to raise one hundred thousand dollars a few years ago.



I believe this fear approach has become a public relations error of massive proportions which will distort the public's image of our colleges and universities for a long time to come.

3. The third public relations error has been one of omission, in my opinion. College and university administrators are failing to give the public any adequate understanding or interpretation of the basic function of higher education in our whole economic, political, cultural and spiritual life as a nation. Our whole future as a people depends in a large measure upon our qualities of mind and character and spirit, and our colleges and universities are making an incomparable contribution to those qualities.

Our economic wealth of the future, for instance, will be created out of the minds of men and women. Every month, or oftener, a college-trained man is creating an idea for a new product, or is devising a better way to make an old product. Our whole expanding economy is based upon the inventiveness of our trained men and women. I would like very much to see an appraisal of the new wealth that has been created by the present generation of college graduates. I dare say it would total many billions of dollars.

#### EXAMPLES OF NEW WEALTH THAT HAS BEEN CREATED BY COLLEGE-TRAINED MEN

1. Representatives of the United States Department of Agriculture who imported 2 orange trees, in 1875, to California and created the citrus industry of that state, which is now worth about \$50,000,000 a year to the state.
2. Edgar McFadden, a farm boy from the South Dakota State College, who developed "Hope" wheat with rust resistance. This wheat is said to have added \$150,000,000 to the value of the annual wheat crop of the four northern wheat producing states.
3. Charles M. Hall, a college student of Oberlin College, who invented the modern method of manufacturing aluminum on a universal scale and founded the Aluminum Company of America. Aluminum has produced billions of dollars of new wealth and has made commercial flying practical.
4. Niels Hansen, an Iowa State College boy who introduced the Russian Gritniak grass to the prairie states of the west. It is now the wonder grass which has reclaimed millions of acres of eroded land in the west and has added hundreds of millions of dollars of value to their farm produce.
5. Doctors Lewis and Gilliland of M.I.T. who created the industrial process of catalytic cracking fuel oil. Three-hundred million dollars has been invested in industrial buildings for the use of their patents in the cracking of fuel oil and literally billions of dollars of new wealth are being created in these industrial buildings.
6. College trained men at Cambridge produced the frozen concentrated orange juice which has, in the last five years, added hundreds of millions of dollars to the Florida citrus fruit industry.
7. University trained men at the University of Florida thought up the plan of bringing

Brahman cattle from India to cross with the native Florida cattle that could not resist Florida ticks and heat. The present prosperous cattle industry of Florida is based upon this development.

8. University trained men of Georgia and the Carolinas and Alabama experimented with new types of grass and clover fodder which grow all year round and provide pasturage for cattle. Hundreds of millions of dollars of new wealth are being developed through development of the cattle industry through the southeast and this is going to be an important factor in ending the single crop tobacco road conditions of that area.

9. University trained scientists who have developed the new chemical discoveries, such as plastics, in the industrial field, and many modern health-giving and life-saving drugs in the medical field.

These are just a few illustrations. Your alumni secretaries could prepare an exhibit that would be amazing.

Also out of the minds and spirits of men will come the solution to other complicated problems of our society, better labor-management relations, greater cooperation between groups and classes, finally a sound formula for freedom and for world peace.

Why don't our educators tell us more about the enormous values which are being created for us each year in all these fields by men and women whose minds and spirits were enlarged by their college experiences? If a manufacturing concern had comparable products to display, they would fill the air and the printed pages with their justifiable boasting.

Our colleges and universities will continue to receive generous support, on a rising level, from individuals, corporations and foundations. This support can be greatly increased in the years ahead and when our educational administrators will stop publicizing their headaches and their problems, and will begin to set before the American people a true display of the power and glory and inspiration of these institutions which have done so much to help make America become our generation's greatest example of freedom, prosperity and social well-being throughout the world.

When any industry produces an excellent product which the people want, and in spite of that product and public desire for it, the industry is unable to operate successfully, then probably its failure is to be found in its poor salesmanship.

Our colleges and universities are producing an excellent product and our people need and want that product. Why, then, do we hear all the talk about crisis and problems and emergencies in higher education? Perhaps the answer is to be found in the college's doing a poor sales job. Of course, in academic circles we don't call it poor sportsmanship. We call it poor public relations.

"Fortune" magazine recently commented: "To many a professor of economics serious talk about salesmanship is like serious talk about cheer-

leading. Most college men look down upon personal selling as something beneath them”.

But whether we call a college's failure that in salesmanship, or that in public relations, is it not likely that our colleges and universities are lacking in their ability to tell their inspiring stories of service and usefulness to the public in an effective and convincing manner?

It would be worth while, in my opinion, for every college and university administrator who is concerned with developing public support for his institution, either through voluntary giving or taxation, to read the article entitled “American Salesmanship” in the September 1949 issue of “Fortune” magazine. This is not a discussion of selling techniques, nor tricks, but is a convincing statement as to the fundamental importance of a sales or public relations attitude in the top executives of a business. If a college or university executive will, in reading that article, make a mental substitution of the word “university” for the word “industry” whenever the latter word occurs, I believe he will be greatly helped in his efforts to gain wide public appreciation and support for his institution.

Following are some quotations from the article:

Quotations from AMERICAN SALESMANSHIP  
*in the September 1949 Issue of FORTUNE Magazine*

“The major cause of the 1949 recession is that American salesmanship fell down on the job”.

“The only shortage, and the most serious shortage, is the shortage of creative salesmanship. Until this is corrected, we will be long on many goods”.

“The most important educational job ahead of industry is to cultivate a new spirit of salesmanship permeating all its activities”.

“Many a company still curtails or cancels advertising when sales fall off. That is just when it needs this advertising the most. And it increases advertising when it can ‘afford’ to do so. That is just when it needs the advertising least”.

Following are a few concepts and big ideas that are typical of the constructive ones that in my opinion colleges and universities could and should be selling to the American public:

“America's Future Wealth is being  
Created by the Minds of Men”

“Our Colleges and Universities are  
Operating at Top Capacity and Efficiency”



"Industry and Business Prefer and Need  
College-trained Men and Women"

"The Present Generation of College  
Graduates Have Created Billions  
in New Wealth"

"College-trained Men and Women are  
Needed for Society's New  
Complicated Problems"

"The Problems of Peace Need  
More People Trained to Know  
and to Think"

"Students in College have  
tripled in number since the war"

"Higher Education is the  
Cornerstone of  
America's well-being"

"The University is Civilization's  
Most Enduring Institution"

"Today's College Graduates have broader  
interests and deeper understanding of public concerns"

Our colleges and universities can win ample public support, in my opinion, to meet all their operating problems, whether that support be from voluntary philanthropy, or from tax appropriations, or from business, or from corporation grants, or from all combined. There is a tremendous potential affection and appreciation in America for our colleges and universities.

Modern, proper, dignified salesmanship and public relations could readily bring this latent affection to the boiling point of ample financial support.

These public relations methods are well known to industry and business, and they could be readily adapted to serve the needs of higher education. These methods include first an attitude on the part of presidents and trustees and administrative officers, of willing enthusiastic desire to tell their story to the American public. These methods include putting this



total program under the charge of a highly placed administrative officer of the university. They include the cultivation of individuals, corporations and foundations, as well as the cultivation of tax payers and legislators. These methods include the stimulation of bequests and the planning of special interpretive public relations efforts which attract public attention, and telling a story in a colorful manner.

All of these methods of adequate total public relations or salesmanship programs should include once in every five or ten years an intensive campaign for a non-recurring capital need. This campaign should be organized on the basis of personal salesmanship of volunteer workers under skilled professional direction.

A college or university would do well, in my opinion, to have an all out *total fund-raising program* which would include the following phases:

A long-term program to utilize  
all resources and sound methods.

Continuous cultivation of all "publics",—  
Alumni, Parents, Local Citizens, Church Constituency,  
Taxpayers, Corporations, Foundations, etc., etc.

Special interpretive and news-making events.

Personal cultivation and solicitation  
of selected individuals, foundations and corporations.

Annual Alumni Fund

Stimulation of Bequests

Corporation Liaison

Grants for Research  
and Special Projects.

An intensive campaign once in 7—10 years  
for a non-recurring capital need.  
(Professionally directed.)

Our colleges and universities are among the oldest institutions of the western world. They and certain of Europe's great churches and cathe-

drals are far older and more enduring than any government now extant. Bologna, Oxford, Paris, Cambridge, in Europe and England, are among the most stable institutions yet created from the mind and spirit of man.

In America we have colleges and universities that are older than our own Republic. They have had crises and emergencies all the long years of their lives, and they will continue to have them for as many centuries as they will endure, but always these problems have been minor in relation to their strength and their power.

It is true the colleges and universities of today have problems, but they are not problem children by any means, and they are our most sturdy and enduring institutions, and they are rendering service of which all Americans are proud.

Certainly today's college and university administrators will find that they have the ability, the strength, and the genius, to solve the passing problems of financial support and surely these great service institutions will grow in strength and will measure up to the new demands which our complicated modern society is placing upon them, and the new service which the very life of our republic hopes them to render.

# Jesuit Educational Association

## College and University Enrollment, 1952-1953

	Liberal Arts	Commerce		Dentistry	Divinity	Education Univ. College	Engineering	Graduate	Law		Medicine	Nursing	Pharmacy	Miscellaneous	Totals			Extension, etc.	Short Course Low Tuition	Grand Total	Veterans	Graduate	Summer Undergrad.
		Day	Night						Day	Night					Full-Time	Part-Time	Full & Part						
Alma College .....	..	..	..	..	105	..	..	..	..	..	..	..	..	..	105	..	105	..	—	105	..	..	..
Boston College .....	1,784	1,185	..	..	106L	174	..	675	217	194	..	853	..	925	4,624	1,489	6,113L	..	350	6,463	1,030	387	769
Canisius College .....	559	373	172	..	..	..	..	280	..	..	..	65	..	734	1,113	1,070	2,183	..	174	2,357	275	78	448
College of the Holy Cross ..	1,786	..	..	..	..	..	..	9	..	..	..	..	..	..	1,794	1	1,795	..	200	1,995	42	..	..
Creighton University, The ..	824	325	41	172	..	..	..	117	83	..	301	345	142	..	2,098	252	2,350	..	255	2,605	512	248	397
Fairfield University .....	594	..	..	..	..	..	..	275	..	..	..	..	..	..	613	256	869	42	..	911	..	114	148
Fordham University ....	1,766	1,138	386	..	..	2,727	..	1,036	383	245	..	..	441	970	5,659	3,430	9,089	17	..	9,106	1,136	492	1,785
Georgetown University ..	1,229	527A	345A	362	..	..	..	633	352	431	442	210	..	193	3,291	1,435	4,726	..	..	4,726	1,077	230	687
Gonzaga University .....	684	195	..	..	..	123	217	..	..	171	..	274	..	35	1,612	94	1,706	..	..	1,706	224	43	326
John Carroll University..	1,726	172	235	..	..	..	..	134	..	..	..	..	..	..	1,575	692	2,267	..	..	2,267	228	77	376
Le Moyne College.....	1,024	..	..	..	..	..	..	118	..	..	..	..	..	..	860	164	1,024	142	493	1,659	96	..	95
Loyola College .....	677	210	198	..	..	..	..	..	..	..	..	..	..	..	558	645	1,203	..	..	1,203	220	61	230
Loyola Univ., Chicago....	1,253	668	..	361	94	1,815B	..	684	109	121	341	434	..	341	3,453	2,776	6,229	1,000	..	7,229	740	521	1,987
Loyola Univ., Los Angeles..	519	321	..	..	..	..	164	63	146	201	..	..	..	377	1,142C	649D	1,791	..	..	1,791	132	57	370
Loyola Univ., New Orleans ..	796	226	..	202	..	..	..	98	57	59	..	..	147	634	1,314	905	2,219	..	132	2,351	508	80	156
Marquette University ....	1,881	985	930	444	..	..	1,077F	486	230	..	392	466	..	688	5,488	2,091	7,579	..E	..E	7,579	939	600	992
Regis College .....	652	..	..	..	..	..	..	..	..	..	..	..	..	..	404	248	652	..	..	652	..	..	110
Rockhurst College .....	228	164	560	..	..	..	..	..	..	..	..	..	..	..	923	29	952	..	366G	1,318	429	..	167
St. Joseph's College.....	1,837	..	..	..	..	..	..	..	..	..	..	..	..	..	1,082	755	1,837	..	260	2,097	260	..	197
St. Louis University.....	3,351H	535	523	296	140	..	544I	1,081	135	200	503	411	..	82	5,912	1,889	7,801	315	..	8,116	1,810	1,330	1,699
St. Peter's College.....	730	552	390	..	..	..	..	..	..	..	..	..	..	..	1,543	129	1,672	..	..	1,672	248	..	169
Seattle University .....	816	357	..	..	..	226	309	10	45	..	..	163	..	903	2,062	767	2,829	30	92	2,951	326	15	699
Spring Hill College.....	956	..	..	..	..	..	..	..	..	..	..	..	..	..	731	225	956	..	..	956	110	..	312
University of Detroit....	1,708	1,050	1,049	290	..	..	1,398	493	249	244	..	..	..	1,160	4,734	2,907	7,641	..	..	7,641	1,735	410	1,124
University of San Francisco	1,113	482	485	..	..	35	..	64	102	103	..	68	..	..	1,276	1,176	2,452	..	80	2,532	659	73	1,057
University of Santa Clara..	493J	269	129	..	..	..	257	..	34	..	..	..	..	..	1,051	131	1,182	..	..	1,182	147	..	10
University of Scranton....	1,919	..	..	..	..	..	..	148	..	..	..	..	..	..	989	1,078	2,067	..	200	2,267	1,212	99	579
Woodstock College .....	..	..	..	..	198	..	..	..	..	..	..	..	..	..	198	..	198	..	..	198	..	..	..
Xavier University .....	1,211	324	499	..	..	..	..	256	..	..	..	..	..	125	1,117	1,298	2,415K	..	..	2,415	350	252	422
Totals 1952-1953 .....	32,116	10,058	5,942	2,127	643	5,100	3,966	6,660	2,142	1,983	1,979	3,289	730	7,167	57,321	26,581	83,902	1,546	2,602	88,050	14,445	5,167	15,311
Totals 1951-1952 .....	31,994	10,145	6,483	2,172	635	2,846	3,836	6,488	2,427	2,063	1,962	3,012	768	9,363	57,900	26,294	84,194	1,533	1,969	87,696	20,545	6,420	20,117
Increase or Decrease....	122	-87	-541	-45	8	2,254	130	172	-285	-80	17	277	-38	-2,196	-579	287	-292	13	633	354	-6,100	-1,253	-4,806

(A) Foreign Service; (B) Includes 522 Part-Time Extension; (C) 146 Low Day estimated as Full-Time; (D) 201 Low Night estimated as Part Time; (E) No data available at mailing; (F) Includes evening division; (G) Estimate—last year's enrollment; (H) Liberal Arts 1597, Philosophy and Letters 244, Corporate Colleges 1510; (I) Technology 257, Aeronautical 287; (J) Includes 92 Sacred Heart Novitiate; (K) Includes 58 duplications; (L) 106 Weston College Theologians independent of Boston College.

# Jesuit Educational Association

## High School Enrollments 1952-53

	Freshmen	Sophomores	Juniors	Seniors	Specials	Total 1952-1953	Total 1951-52	Increase or Decrease
Bellarmino College Preparatory, San Jose....	226	184	176	144	..	730	747	-17
Bellarmino High School, Tacoma.....	87	95	73	85	..	340	377	-37
Boston College High School, Boston.....	467	431	300	223	..	1,421	1,400	21
Brooklyn Preparatory School, Brooklyn....	185	283	217	243	..	928	940	-12
Brophy College Preparatory School, Phoenix	37	..	..	..	..	37	..	37
Campion Jesuit High School, Prairie du Chien	144	138	115	108	1	506	498	8
Canisius High School, Buffalo.....	287	187	151	168	..	793	755	38
Cheverus High School, Portland, Me.....	109	84	67	62	1	323	261	62
Cranwell Preparatory School, Lenox.....	39	48	46	33	14	180	154	26
Creighton University High School, Omaha..	140	121	124	114	..	499	508	-9
Fairfield College Preparatory School, Fairfield	282	202	196	185	8	873	857	16
Fordham Preparatory School, New York....	195	225	119	128	..	667	661	6
Georgetown Preparatory School, Garrett Park	48	40	49	58	51	246	262	-16
Gonzaga High School, Spokane.....	182	147	114	129	..	572	583	-11
Gonzaga High School, Washington, D. C. .	179	115	154	123	..	571	580	-9
Jesuit High School, Dallas.....	112	82	71	55	..	320	280	40
Jesuit High School, New Orleans.....	222	211	175	169	140	917	880	37
Jesuit High School, Tampa.....	59	41	41	41	..	182	172	10
Loyola Academy, Chicago.....	211	225	189	166	1	792	795	-3
Loyola High School, Towson, Md.....	173	167	148	110	..	598	581	17
Loyola High School, Los Angeles.....	222	195	205	175	..	797	870	-73
Loyola School, New York.....	16	13	12	6	19	66	54	12
Marquette High School, Yakima.....	63	52	56	61	..	232	290	-58
Marquette University High School, Milwaukee	245	222	200	226	1	894	850	44
Regis High School, Denver.....	128	98	85	54	..	365	328	37
Regis High School, New York.....	140	134	115	107	..	496	510	-14
Rockhurst High School, Kansas City.....	129	118	71	70	..	388	330	58
St. Ignatius High School Chicago.....	283	243	238	236	..	1,000	1,015	-15
St. Ignatius High School, Cleveland.....	214	151	169	178	..	712	752	-40
St. Ignatius High School, San Francisco....	277	233	200	156	..	866	863	3
St. John's High School Shreveport.....	82	43	44	32	134	335	313	22
St. Joseph's College High School, Philadelphia	210	210	162	150	1	733	815	-82
St. Louis University High School, St. Louis..	223	209	188	174	..	794	763	31
St. Peter's College High School, Jersey City.	334	268	213	200	..	1,015	992	23
St. Xavier High School, Cincinnati.....	237	199	163	143	..	742	669	73
Scranton Preparatory School, Scranton....	53	60	51	43	..	207	210	-3
Seattle Preparatory School, Seattle.....	122	110	101	85	..	418	437	-19
University of Detroit High School, Detroit..	333	277	216	204	..	1,030	980	50
Xavier High School, New York.....	269	238	186	192	..	885	890	-5
TOTAL 1952-1953.....	6,964	6,099	5,200	4,836	371	23,470	..	..
TOTAL 1951-1952.....	6,876	5,820	5,304	4,939	283	..	23,222	..
INCREASE OR DECREASE.....	88	279	-104	-103	88	..	..	248

## Freshmen 1951-1952, 1952-1953

	Liberal 1951-1952	Arts 1952-1953	Engineering 1951-1952	Engineering 1952-1953	Commerce 1951-1952	Commerce 1952-1953	Total 1951-1952	Total 1952-1953	Increase or Decrease
Boston College .....	440	474	..	..	299	414	739	888	149
Canisius College .....	202	169	..	..	112	122	314	291	-23
College of the Holy Cross.....	593	484	..	..	..	..	593	484	-109
Creighton University, The.....	248	275	..	..	80	122	328	397	69
Fairfield University .....	152	210	..	..	..	..	152	210	58
Fordham University .....	541	553	..	..	394	426	935	979	44
Georgetown University .....	339	364	..	..	165	319	504	683	179
Gonzaga University .....	99	87	60	86	43	63	202	236	34
John Carroll University.....	491	583	..	..	..	..	491	583	92
Le Moyne College .....	281	284	..	..	..	..	281	284	3
Loyola College .....	269	259	..	..	99	119	368	378	10
Loyola University, Chicago....	372	364	..	..	158	213	530	577	47
Loyola University, Los Angeles.	138	155	56	67	110	71	304	293	-11
Loyola University, New Orleans	208	284	..	..	102	104	310	388	78
Marquette University .....	586	698	230	295	287	291	1,103	1,284	181
Regis College .....	98	178	..	..	..	..	98	178	80
Rockhurst College .....	113	99	..	..	39	68	152	167	15
St. Joseph's College.....	261	367	..	..	..	..	261	367	106
St. Louis University.....	1,026	1,011	183	211	348	302	1,557	1,524	-33
St. Peter's College.....	224	191	..	..	198	280	422	471	49
Seattle University .....	329	316	59	105	83	75	471	496	25
Spring Hill College.....	182	301	..	..	..	..	182	301	119
University of Detroit.....	491	588	356	524	435	410	1,282	1,522	240
University of San Francisco....	90	121	44	45	117	132	251	298	47
University of Santa Clara.....	157	161	65	101	70	74	292	336	44
University of Scranton.....	305	292	..	..	..	..	305	292	-13
Xavier University .....	253	224	..	..	147	123	400	347	-53
Totals .....	8,488	9,092	1,053	1,434	3,286	3,728	12,827	14,254	1,427
Increase .....	604	..	381	..	442	..	1,427	..	1,427



# An Analysis of National Statistics 1952-1953

WILLIAM J. MEHOK, S.J.

The enrollment picture for Jesuit schools is encouraging in all departments. The high schools, colleges and universities, and freshmen classes of three higher divisions all show an increase over last year.

Briefly, the total enrollment for all Jesuit institutions is 111,520, an increase of one half of one percent. Colleges and universities rose .40% to 88,050, and high schools have increased by 1.07% to 23,470. Freshmen in arts, engineering and commerce rose to an unexpected 14,254, or 11.12% more than last year.

As we have done in the past, the outline of this analysis will follow the headings: I. The High Schools, II. The Colleges and Universities, III. Interpretative Notes on the Tables, and IV. Comparison with National Statistics.

## I. THE HIGH SCHOOLS

This year Jesuit high school enrollment increased from 23,222 in the Fall of 1951 to 23,470 in the Fall of 1952. This is 248 more students this year or a percentage increase of 1.07%. This approximates Thorpe's (*School and Society*, June 14, 1952, p. 376-9) all high school increment of 1.5%, but does not come up to the 4.0% for private and parochial schools predicted by the *New York Times* for September 7, 1952. This is understandable since Jesuit high schools have not been expanding their facilities. The addition of Brophy College Preparatory School and Loyola High School, Missoula this year and the forthcoming opening of McQuaid High School in Rochester, N. Y., will begin to tell in the next three or four years.

In the past we have run cumulative tables of the percentage increase or decrease of each year over its predecessor. We shall depart from this procedure to institute a comparison of subsequent years to the year 1939-1940. Using the index number 100 for the enrollments of both Jesuit and all United States secondary school enrollments, we can compare any year to it as well as compare any individual years among themselves.

The following table is based on the U. S. Office of Education actual enrollment and estimates of all secondary education and on the figures

which have appeared in past issues of the JESUIT EDUCATIONAL QUARTERLY.

Fall	U.S.	Jesuit	Fall	U.S.	Jesuit
1939	100	100	1946	88	151
1940	102	104	1947	86	152
1941	97	109	1948	96	148
1942	93	118	1949	95	146
1943	84	128	1950	93	147
1944	84	139	1951	93	149
1945	85	145	1952	95	151

From this we can follow the trend in both the general U.S. high school enrollment and Jesuit enrollment. The general trend has been one of decline whereas that of Jesuit schools has been one of increase.

The distribution among the various grades omitting the 1.5% specials, for the last five years has been:

Year	Freshmen	Sophomores	Juniors	Seniors
1948-49.....	29.8	24.1	22.4	22.0
1949-50.....	29.5	26.2	22.4	21.0
1950-51.....	28.6	25.9	24.0	20.8
1951-52.....	29.6	25.1	22.8	21.3
1952-53.....	29.7	26.0	22.2	20.6

In view of the wide publicity that "drop-outs" have received in the past year, it is of interest to observe that the freshman class of 1949-50, which is now the senior class, numbered 6,720. Their number has dwindled to 4,836 or a drop-out of 28%. This is accounted for by all reasons whether on the part of student or school.

Seventeen Jesuit high schools show a drop in enrollment this year. The greatest drop of 82 students was registered by St. Joseph's College High School. Others in descending order are Loyola High School, Los Angeles, Marquette High School, Yakima, St. Ignatius High School, Cleveland, and Bellarmine High School, Tacoma. The trend is definitely westward.

The remaining 19 schools showed an increase with St. Xavier High School heading the list with an increase of 73. Others are Cheverus High School, Rockhurst High School, University of Detroit High School, Marquette University High school, and Jesuit High School, Dallas.

The number of schools reaching the thousand mark has risen from two to four, Boston College High School, University of Detroit High School, St. Peter's High School and St. Ignatius High School, Chicago.

Were we to include the 6,541 enrollment of Jesuit high schools in the Philippines, the 120 of the School of St. Philip Neri, and 76 and 111 respectively of St. Francis and Holy Rosary Missions, the grand total of all high schools from which we received returns would come to 30,318.

### THE COLLEGES AND UNIVERSITIES

The grand total enrollment for Jesuit higher institutions this year is 88,050 an increase of 354 over last year's 87,696 or a .40% increase. It is true that this is not very great, but it indicates the beginning of the upward trend predicted for colleges and universities throughout the country in the Fall of 1955.

On the basis of the enrollment of the year 1939-1940 as being the point of comparison, the trend in total United States and Jesuit enrollments have been as follows in terms of index rating:

Fall	U.S.	Jesuit	Fall	U.S.	Jesuit
1939	100	100	1948	176	231
1941	86	114	1949	180	229
1943	54	81	1950	168	211
1945	79	86	1951	155	195
1946	152	182	1952	157	196
1947	171	215			

The sharp rise in this year's freshman classes in the schools of Arts, Commerce and Engineering points to future upswing. The following table shows the percentage increase or decrease in the last five years in the freshman year and all years of these three schools:

### Percentage of Increase or Decrease Schools of Arts, Commerce Engineering

Year	Freshmen	All Years
1948-1949.....	— 4.5	.2
1949-1950.....	— .9	— 3.1
1950-1951.....	—11.8	— 7.9
1951-1952.....	— 6.5	—14.7
1952-1953.....	+11.1	— .7

Largest numerical drops in individual schools appear in the schools of Commerce-Night, Law-Day, Commerce-Day, Law-Night and Dentistry. The apparent decline in the miscellaneous column is offset by the increase



in the Education column which has been augmented owing to the change in classification on the part of several schools. There is still a noticeable drop in the full-time column, and schools cannot rest comfortably until that is overcome.

Veteran enrollment has gone down by 6100 or 30%. Both Graduate and Undergraduate Summer enrollments have gone down noticeably, 20% and 24% respectively.

It would be satisfying if we had enrollment figures for all schools conducted by American Jesuits. Unfortunately, we do not. In addition to the 88,050 College students in this country we have returns from 8 colleges in the Philippines with an enrollment of 2,681 which raise the figure for higher institutions to 90,731. Add to this the revised figure for high schools of 30,318 and we arrive at 121,049. This does not include the enrollment of schools in British Honduras (estimated at 300), Ceylon (estimated at 600), India (estimated at 2,400), and Iraq and Jamaica (estimated at 616 and 950 respectively). Were we to include these we come to a grand total of 125,915 students in American Jesuit schools here and abroad. This is a conservative figure as it does not include scholastics in training in Mission countries.

### III. INTERPRETIVE NOTES ON THE TABLES

In the columns of college and university statistics, the *Nursing* column includes students in both the B.S. and R.N. curricula. The breakdown is as follows: Boston College, 853 B.S.; Canisius, 65 B.S.; Creighton, 290 R.N., 55 B.S.; Georgetown, 32 R.N., 178 B.S.; Gonzaga, 234 R.N., 40 B.S.; Loyola, Chicago, 349 R.N., 85 B.S.; Marquette, 466 B.S.; St. Louis, 411 B.S.; Seattle, 163 B.S.; San Francisco, 68 B.S.

The *Miscellaneous* column includes: Boston College social work 109, intown college of arts 816; Canisius, pre-clinical nursing—day 135, evening division 599; Fordham, social work 318, general studies 652; Georgetown, medical technology 2, Inst. Language and linguistics 191; Gonzaga, journalism 19, medical technology 16; Loyola, Chicago, social work 125; institute of social administration 139, C.P.A. review 77; Loyola, Los Angeles, evening division 377; Loyola, New Orleans, music 54, evening division 580; Marquette, dental technology 87, journalism 296, medical technology 103, speech 70, physical therapy 16, Milwaukee Teachers' 116; St. Louis, social work 82; Seattle, x-ray technology 6, medical technology 38, music 32, miscellaneous 92, night school 735; Detroit, dental hygiene 38, dental assistant 14, evening division (arts & sciences & engineering) 1108; Xavier liberal arts (Milford) 125.



The explanation of *Low-Tuition* or *Short* courses is: Boston College, cultural 200, labor 100, religion 50; Canisius, cultural 174; Holy Cross, labor 200; Creighton, labor 255; Le Moyne, cultural 332, labor 161; Loyola, New Orleans, labor 132; Rockhurst, institute of social order 366 (estimated); St. Joseph's, labor 260; Seattle, cultural 92; San Francisco, labor 80; Scranton, institute of industrial relations 200.

The *Extension* column includes: Fairfield, extension 42; Fordham, extension 17; Le Moyne, extension 142; Loyola, Chicago, home study 1000; St. Louis, extension 315; Seattle, branch 30.

*Part-time* students, as well as they can be separated, total as follows:

*Boston College*: graduate 585; law—night 7; nursing—B.S. 565; social work 26; intown college 306. Total 1,489.

*Canisius College*: liberal arts 6; commerce—night 167; graduate 249; nursing—B.S. 58; pre clinical nurses—day 2; evening division 588. Total 1070.

*Holy Cross*: liberal arts 1 Total 1.

*Creighton*: liberal arts 93; commerce—day 16; commerce—night 41; graduate 66; law—day 1; medicine 3; nursing—B.S. 26; pharmacy 6. Total 252.

*Fairfield*: liberal arts 6; graduate 250. Total 256.

*Fordham*: commerce—day 1; commerce—night 31; education 1800; graduate 756; law—day 1; law—night 3; social work 188; general studies 650. Total 3,430.

*Georgetown*: liberal arts 15; foreign service—day 7; foreign service—night 345; graduate 468; law—night 433; nursing 26; institute of language and linguistics 141. Total 1,435.

*Gonzaga*: liberal arts 28; commerce—day 4; education 10; engineering 14; law—pre-day 1; law—night 22; pre-medicine 1; nursing—B.S. 14. Total 94.

*John Carroll*: liberal arts 352; commerce—night 235; graduate 105; Total 692.

*Le Moyne*: liberal arts 164. Total 164.

*Loyola College*: liberal arts 1; commerce—day 1; commerce—night 183; liberal arts—night 344; graduate 116. Total 645.

*Loyola, Chicago*: liberal arts 11; commerce—day 8; university college 1718; graduate 493; law—day 4; nursing—RN. 319; nursing—B.S. 1; social work 76; institute of social administration 69; C.P.A. Review 77. Total 2,776.

*Loyola, Los Angeles*: liberal arts 10; commerce—day 11; engineering 7; graduate 49; law—night 201; evening division 371. Total 649.

*Loyola, New Orleans:* liberal arts 147; commerce—day 1; graduate 98; law—night 59; pharmacy 5; music 15; evening division 580. Total 905.

*Marquette:* liberal arts 94; commerce—day 17; commerce—night 930; engineering 267; graduate 411; law—day 14; nursing—B.S. 234; journalism 7; medical technology 1; Milwaukee Teachers' 116. Total 2,091.

*Regis:* liberal arts 248. Total 248.

*Rockhurst:* liberal arts 8; commerce—day 5; commerce—night 16; Total 29.

*St. Joseph's:* liberal arts 755. Total 755.

*St. Louis:* liberal arts 916; commerce—day 14; commerce—night 143; engineering 7; graduate 634; law—day 4; law—night 60; medicine 2; nursing—B.S. 91; social work 18. Total 1,889.

*St. Peter's:* liberal arts 14; commerce—day 4; commerce—night 111. Total 129.

*Seattle:* liberal arts 10; commerce—day 1; education 5; engineering 1; graduate 2; pre-medicine 1; nursing—B.S. 9; music 1; miscellaneous 2; night school 735. Total 767.

*Spring Hill:* liberal arts 225. Total 225.

*Detroit:* liberal arts 212; commerce—day 22; commerce—night 1034; engineering 63; graduate 353; law—day 26; law—night 134; dental hygiene 1; dental assistant 14; evening division (arts and sciences and engineering) 1048. Total 2,907.

*San Francisco:* liberal arts 570; commerce—night 485; law—night 103; nursing—B.S. 18. Total 1,176.

*Santa Clara:* liberal arts 2; commerce—night 129. Total 131.

*Scranton:* liberal arts—day 28; liberal arts—evening 912; graduate 138. Total 1,078.

*Xavier:* liberal arts 14; commerce—day 5; commerce—night 493; liberal arts—night 475; graduate 232; liberal arts (Milford) 79. Total 1,298.

#### IV. COMPARISON WITH NATIONAL STATISTICS

The *New York Times* survey of Catholic education March 30, 1952 indicated that about 60% of Catholic children attended Catholic elementary and secondary schools and 40% attended public schools. Approximately 350,000 students were attending Catholic colleges, and higher institutions. Catholic secondary schools showed an increase of 5% in enrollment for 1951-52 over 1950-51.

*America* for June 7, 1952 states that enrollments in Catholic colleges and universities total 204,937—a decrease of 31,699. High-school

students numbered 558,490—an increase of 23,479. Parochial and private grade school totals are up 121,116 over last year, to 2,776,857.

In a study combining the predictions of twelve individuals who are concerned with college enrollment, Edwin M. Thorpe, writing for *School and Society*, June 14, 1952, pp. 376-379, supplies data for concluding that college enrollment for 1952-53 would decline by 6.7%. According to the U. S. Office of Education estimates, high school enrollments would increase by 1.5% in 1952-53 over the previous year.

Francis H. Horn of the N.E.A. estimated an increase of 2 to 2½ percent in part-time college enrollment and a decrease of about 10 percent in full-time enrollment of 1952-53 over 1951-52. The total represents a decrease of 5.5 percent over the 1951 Fall enrollment.

Herbert S. Conrad of the U. S. Office of Education expected a decline of about 9 per cent from the Fall of 1951.

Francis J. Brown, A.C.E., expected this Fall's college enrollment to be the same as last year or slightly higher.

Russell I. Thackrey, Association of Land-Grant Colleges and Universities, anticipated a drop of about 10 percent in the fall of 1952 over 1951.

J. L. McCaskill, N.E.A., expected a drop of 8%. (News Notes From the Presidents' Desk, N.C.E.A., I, 6, July 17, 1952, P. 1 and 2.)

According to the mid-century (1950) survey by the Confraternity of Christian Doctrine it was estimated that there were 4,000,000 Catholic children in non-Catholic elementary schools, 1,500,000 in non-Catholic high schools and 300,000 Catholic students in non-Catholic colleges and universities. (*The Register*, National Edition, August 12, 1951.)

James E. Cummings of N.C.W.C. estimated that there would be a 2.1% increase in total Catholic school enrollment in the Fall of 1952 over 1950. (*Catholic School Journal*, September 1952, pp. 38A, 41A.)

Oscar Ewing estimated that there would be a 3.3% decrease in total college enrollment. (*School and Society* Sept. 6, 1952, p. 156.)

The *New York Times* for September 7, 1952 (p. E 11) supplies estimates for concluding that the overall gain in secondary schools for 1952-53 over the previous term would be a 1.5%. For private and parochial high schools the increase would be 4.0%.

Turning now from estimates to actual enrollments we have two major surveys, that of Dr. Raymond Walters and that of the U. S. Office of Education. In a preliminary announcement, Dr. Walters reports on 507 institutions of higher learning. Whereas a year ago eight out of ten approved institutions had reported decreases in full-time enrollment, this year the proportion was only four out of ten. Of forty-four public

universities, 41 percent show decreases; 20 percent, no change; 39 percent increases. Of twenty-seven private universities, 48 percent reported decreases; 26 percent no change; 26 percent increases. Of 310 arts and sciences colleges, 41 percent show decreases; 25 percent no change; 34 percent, increases. Freshman enrollment in the 480 institutions of all types, 19 percent have decreases; 15 percent show no change; 66 percent reported increases. (*New York Times*, Sept. 17, 1952, P. 29).

The *New York Times*, Nov. 27, 1952, gives a preliminary report on the U. S. Office of Education survey. Freshman enrollment has gone up 13.8% this year over last, total enrollment has increased by 1.5% and veterans now comprise only 17% of all men in the nation's higher institutions or a decline of 40% over last year.

Doctor Walters' final report (*School and Society*, Dec. 20, 1952) indicates that this year's higher institutions showed a 1.5% decrease in full-time students and a 2.8% decrease in part-time students, or a decline in grand total of 1.8%. Men freshmen increased by 11.5% and women freshmen by 8.1% for all types of higher institutions. For private colleges the increase was 2.7% for men and 11.3% for women freshmen.

All in all, the trend in Jesuit enrollments is starting upward and it takes much of the anxiety out of the lives of recruiting and administrative officers.



# News from the Field

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## CENTRAL OFFICE

J. E. A. DIRECTORY 1952-1953 is just out and copies have been sent to all persons listed in it and to those ordering copies. A limited number of copies are available at this office at 35c, three for a dollar.

We have been singularly fortunate in eliminating errors and omissions. Only one has been called to our attention: Page 14, Holy Cross College, boarding facilities key should read A, B, C.

The following changes and additions have come to our attention since its publication: Page 19. *Marquette University*, Graduate School, add George R. Griffin, Assistant Dean. Page 20. *Regis College*, Evening Division, add Rev. Harold S. Stansell, S.J., Associate Director. Page 31. Xavier Labor School should read *Xavier Institute of Industrial Relations*, add also Rev. John M. Corridan, S.J., Associate Director.

A feature added this year is the listing of the Departments of Public Relations. May we request our readers to supply us with changes and corrections as they come up and we will insert them in this column.

**CORRECTION:** *Proceedings of the National Jesuit Institute on College Religion*, August 2-14, 1951, page 234, line third from bottom should read "3. Article on Evolution by Father Thomas Motherway, S.J., *Theological Studies* for June, 1944, Vol. V, No. 2, P. 198."

These proceedings, a lithographed book of 381 pages, are being distributed by this office for \$3.75, cost of printing and mailing.

## HIGH SCHOOLS

**NEW HIGH SCHOOL:** The New York Province has accepted the invitation of the Most Rev. James E. Kearney, Bishop of Rochester, to open a new high school in Rochester, N. Y. The school, which is to have accommodations for 1,000 students, will be known as McQuaid High School, in memory of the first Bishop of Rochester. The Most Rev. Bishop will provide the sum of \$1,500,000 for the purchase of property and the erection of the buildings.

**PRACTICE:** Several years ago the scholastics at West Baden College published a periodical called *Practice, A Pool of Teaching Experience* and circulated it privately. Its first editor, Father Rudolph J. Knoepfle, has gleaned from its pages what he considers to be the best methods described

and had them published as a book under the same title by Loyola University Press. Techniques and methods which were proved successful in the teaching of English, Public Speaking, Latin and Greek, Religion, Social Sciences, Physical Sciences and in classroom procedure are organized under these headings.

CENTENARY: Loyola College, and Loyola High School, Baltimore celebrated their hundreth anniversary October 6, 1952.

ANNIVERSARY: One of the local stations televised an hour of the ceremonies commemorating the 75th Anniversary of the University of Detroit High School. It included an address by Bishop Fulton J. Sheen.

ALL-AMERICAN: For the second consecutive year Loyola Academy's *Grad Prep* has merited All American Honor Rating by the National Scholastic Press Association. Of 58 entries in its class, the *Grad Prep* was one of five to gain top honors.

NEW MARQUETTE UNIVERSITY HIGH SCHOOL faculty residence began to be occupied August 16th.

UNDEFEATED in fifteen matches, Xavier High School's rifle team established a new record in the Connecticut State Tournament which is the world's largest.

COMPOSER: A senior at Rockhurst High School, Michele Perreault, has composed the music for a Mass, said to be the first composed by a Jesuit student. It has been recorded on long-playing and standard records.

ALUMNI M.D.'s of Fordham Prep established a scholarship for a needy and qualified student.

MAGAZINE DRIVE at Jesuit High (New Orleans) grossed \$9,051.75 setting the Blue Jays in line for the national prize.

CENTENNIAL PAGEANT presented by the Mother's Club of Loyola High School (Baltimore) proved highly successful.

#### COLLEGES AND UNIVERSITIES

NFCCS: Of seven officers of the NFCCS elected at this years annual congress, four attend Jesuit colleges. The president and the social action vice-president are students at Holy Cross, the treasurer comes from Loyola University, Los Angeles, and the international affairs vice-president comes from Georgetown University.

RELIGION TEXT: *Theology, A Course for College Students, Volume I, Christ as Prophet and King* by John J. Fernan, S.J. has been published by Le Moyne College, Syracuse, N. Y. and is being distributed by the college.

EDUCATION IN A DEMOCRACY was the theme for Father Lord's pageant, *Light Up The Land*, which highlighted the 75th Anniversary celebration of the University of Detroit. Presented in the Memorial Building to some 90,000 persons, the pageant had about 1,100 in its cast.

DEFERRED TUITION INSURANCE plan has been introduced at Loyola University, Los Angeles. Under its provisions parents pay toward the premium which the University credits to the student upon enrollment. The policy also carries refund and life insurance guarantees in the event the student does not attend Loyola or the father dies after the first payment on the premium.

A NEW COURSE IN RADIO ISOTOPES was inaugurated at Loyola College, one of the first colleges in the country to institute, in conjunction with the Atomic Energy Commission, such a course dealing with the peacetime uses of nuclear fission. It deals with the application of atomic by-products to biology, physics, chemistry, medicine, and agriculture.

CATECHETICAL INSTRUCTION is being given by St. Louis University students. This is part of a program to bring religious instruction to all Catholic pupils in public schools.

CHLOROPHYL: Dr. Gustav Rapp of Loyola University (Chicago) dental school was a pioneer researcher in the widely publicized applications of chlorophyll.

BISHOP ALUMNI: Two Bishops, alumni of Canisius College, were consecrated in the Buffalo cathedral on September 24: the Most Reverend Leo R. Smith, D.D., and the Most Reverend James J. Navagh, D.D.

RADIO BROADCASTS of Georgetown University Forum are now being heard over 58 independent stations in 31 States and the District under a plan initiated by the University when the Liberty Network suspended operations this year.

NEWEST DIVISION of Georgetown Law School, The Continuing Legal Education Institute, provides a means whereby lawyers engaged in active practice may return to the school for a continued systematic education in the various phases of the Law.

AFFILIATION: The Hotel Dieu School of Nursing is now affiliated with Loyola University, New Orleans. Fifty-one nurses enrolled there for studies in nursing education.

YOUR UNIVERSITY, a handbook for non-academic employees, is issued by the University of Detroit.

SCHOLARSHIPS: Award of 65 academic scholarships by Loyola University, Los Angeles, was announced. Of the 65 awards, 20 were granted to new students; and 45 represented a continuance of original awards renewed for the 1952-53 school year because of academic achievement.



R.O.T.C.: For the first time in its hundred years history, Loyola College has introduced a Reserve Officers' Training Corps program into its curriculum.

FIRST PRIZE: St. Louis University's School of Dentistry took first prize among the institutional exhibits at the annual convention of the American Dental Association held at Kiel Auditorium in early September.

*THE STORY OF MARQUETTE*, history of Milwaukee's University, by Father Raphael N. Hamilton is to be published next year.

GLOBAL: Every portion of the globe is represented among the student body at Saint Louis University during the first semester 1952-53, with 133 foreign students representing 41 nations outside the U. S. Not included in this total are 75 students from the U. S. possessions, Hawaii, Puerto Rico and Alaska.

GRANTS, SCHOLARSHIPS, BEQUESTS: Mr. Frank J. Lewis, whose generosity to Loyola University, Chicago already include the seventeen-story Lewis Towers building, one million dollars for a medical endowment fund, and the promise of eighty-five thousand dollars to pay for the site of the proposed medical-dental building, recently presented a check to Fr. Hussey for \$47,500. The money is the purchase price of a three-story brick apartment building at 1107-09 W. Loyola Avenue, two doors from the north entrance to the University's lake shore campus. The building's six apartments will be converted into living accommodations for twenty-four Jesuits.

An \$11,500 grant has been awarded the chemistry department of Loyola University, Chicago, by the National Cancer Institute to provide research assistantships.

Bequest of \$10,000 was left to Georgetown University by Dr. George Harbin.

Marquette University was major beneficiary in the will of the late Frank J. Sensenbrenner, former president of Kimberly-Clark Corp. The university will receive 15 percent of the net estate not to exceed \$400,000 and eventually the Sensenbrenner estate.

Five Research Grants totaling \$34,814 have been awarded the St. Louis University Medical and Dental schools and the department of physics according to a recent survey.

BUILDING-EXPANSION: Pacelli Hall, new student residence at John Carroll University, was dedicated in honor of Pope Pius XII. The Apostolic Delegate and the local ordinary were present.

Marquette University's Memorial Union building is to be ready for occupancy this spring. Medical School addition and new Library are to be ready by next summer.



St. Peter's College acquired a new 10 room house for faculty residence.

Logan Hall, new chemistry building at Xavier University. Structures for two floors built, reenforcing for the third in place.

Ground broken at St. Louis University for a new student dormitory.

Law Library at the University of Detroit was formally dedicated October 13, 1952.

**FREEDOMS FOUNDATION AWARD:** For the second successive year, Xavier University has been honored by Freedoms Foundation, Inc., a non-profit organization with headquarters in Valley Forge, Pa. The Xavier Family Life Institute was awarded a medal and \$200 prize for its contribution to the understanding of freedom in the United States during 1951. Last year, the Operation Youth citizenship training program won a medal and a prize. The Freedoms Foundation award covered the year long activities of the Family Life Institute which includes courses in Marriage and the Family, the Family Relations Club, the Family Life Conference, the special eight-week lecture program held at the Xavier Evening College, entitled "Rebuilding the Family Circle", and Pre-Cana lecturers. Both "Operation Youth" and the Family Life Institute are under the direction of C. Glynn Fraser, assistant to the president for the development program.

**INDEPENDENT EDUCATION:** "The University Takes its Stand", a 14 page brochure published by the University of Detroit is a clear and convincing case for the independent Catholic College. Historical and philosophical in its approach it is written for the intelligent non-schoolman.

**EDWIN BOOTH** proudly acknowledged honorary membership in the Loyola (Baltimore) Dramatic Association according to a recently recovered report of October 1867.

**EXPANSION:** Regis College—converted classroom into Student Union.

**TELEVISION:** A report of research conducted by Xavier University, "Of Children and Television" drew favorable response from all sides.

**SCHOLARSHIPS:** A scholarship honoring the well-known symphony conductor in San Francisco, Pierre Monteux, has been established at the University by his many friends. The University has also shared in a scholarship foundation established by the friends of the late A. P. Giannini, executive of the Bank of America.

**THE CARDINAL**, screen version by Louis de Rochemont, was technically advised by Father John J. Walsh of Marquette University.

**SOPHIA UNIVERSITY DRIVE** at Georgetown University was exceeded by 133 1/3%.

**BUILDING:** Ground has been broken for Loyola University's (Los Angeles) student chapel.

**PRE LEGAL TEST:** Dennis Lyons, Holy Cross '52 led the entire country with a mark of 99.96% in the pre-legal aptitude tests conducted last year.

"THE CLASSICS AT BOSTON COLLEGE" is an interesting and attractive brochure issued by the College to stimulate interest in Greek and Latin.

**FORD FOUNDATION SCHOLARSHIP:** Alfred J. Wadell graduate of Xavier University received a \$2000 grant-in-aid from the Ford Foundation to pursue graduate work in Near Eastern studies at Columbia University.

#### MEETINGS, APPOINTMENTS

**FATHER WILLIAM DUNNE**, President of the University of San Francisco, was appointed a member of the National Committee for the Advancement of Education, Ford Foundation.

**DR. HERBERT E. SCHMUTZ**, Loyola University, Chicago, was named president-elect of the American Association of Obstetricians, Gynecologists and Abdominal Surgeons and was also awarded the 1951 gold medal of the American Cancer Society.

**CLEMENT J. FREUND**, Dean, School of Engineering, University of Detroit, has been reappointed as advisory member to the National Society of Chemical Engineers.

**FATHER EDWARD J. DOWLING**, University of Detroit, has accepted an invitation to act as advisory editor of *Inland Seas*, bulletin of the Great Lakes Historical Society.

**FATHER JOHN O'CONOR**, St. Joseph's College, was elected President of the American Association of Jesuit Scientists at their 27th annual meeting.

**FATHER NORMAN WEYAND** of Loyola University, Chicago, was reelected president of the Catholic Renaissance Society.

#### MISCELLANEOUS

**PRE-SEMINARY LATIN TRAINING:** For the last four years Loyola University, Chicago, has been offering a complete four year high school Latin course in the space of one semester (February to June). Students with at least a high school background devote full-time, ten class hours weekly, to the course. They can earn 12 semester hours of credit. Reduced

rates to certified pre-seminarians. Prospective applicants write Rev. Laurence E. Henderson, S.J., 6525 Sheridan Road, Chicago 26, Illinois.

THEOLOGY DIGEST will begin publication January 1953. Originating at St. Mary's College, it will contain ten or eleven digests of most significant articles in theology, and will sell for 75c a copy, \$2.00 a year (three issues.)

ST. LOUIS PHILOSOPHATE continues to rise. The roof of the kitchen and the first floor of the chapel have been poured and the forms of the main structure are under construction.

CLASSICS: *Folia, Studies in the Christian Perpetuation of the Classics*, contain original scholarly articles and teaching methods. Subscriptions, \$1.00 a year, may be mailed to Mr. John E. Norton, 70 Remsen Street, Brooklyn 2, N. Y.

CORRESPONDENCE COURSE at Alma reports that during 1951 a total of 114 persons took a total of 348 instructions; 27 finished and 58 are still taking the course.

LARGE COMMUNITIES: Some of the largest Jesuit communities in the world are the five American scholasticates. Woodstock College, Maryland has 302 Jesuits in its community; Weston College, Massachusetts, 281; West Baden College, Indiana, 264; St. Mary's College, Kansas, 189; and Alma College, California, 143.

COAST TO COAST: According to a national survey made recently by a group of Scholastics at West Baden College, there are 39 licensed Jesuit Amateur Radio Operators throughout the United States. In American Jesuit schools there are ten radio clubs for the students. Every American Jesuit Province has some kind of amateur radio activity.

# Books Received

Bell Telephone Laboratories, Inc., *The Transistor*. New York: Bell Telephone Laboratories, Inc., 1951, pp. 1-792.

Bernice, Sister Mary, O.S.F., R.N., Ph.D., *Handmaid of the Divine Physician*. Milwaukee: Bruce Publishing Co., 1952, pp. vii-311.

Charters, W. W., *Opportunities For the Continuation of Education in the Armed Forces, Findings and Recommendations of the USAFI Evaluation Study*, 1951. Washington, D. C.: American Council on Education, 1952, pp. v-72, \$.50.

Clark, Thaddeus B., *What is Honesty?* Chicago: Science Research Associates, Inc., 1952, pp. 3-49, \$.40.

Connery, John R., S.J., *Teacher's Manual For Loyalty*. Chicago: Loyola University Press, 1951, pp. iii-267, \$2.40.

Dainville, Francois De, S.J., "Le Ratio Discendi et Docendi De Jouvancy," *Archivum Historicum Societatis Jesu*, Extractum e. vol. xx, 1951. Rome, 1951, pp. 3-58.

Dowd, William A., S.J., *The Public Life in the Sunday Gospels*. Mundelein, Illinois: St. Mary of the Lake Seminary, pp. 3-16, \$.35.

Duffy, Stephen V., S.J., (ed.), *Xenophon's Anabasis*. New York: Jesuit Educational Association, 1951, pp. iii-164, \$1.40 (Text only, \$.65).

Ellard, Gerald, S.J., and John R. Gleason, *Teacher's Manual for Power*. Chicago: Loyola University Press, 1949, pp. v-265, \$2.40.

Fernan, John J., S.J., *Christ as Prophet and King*, Volume I. New York: Georgian Press, Inc., 1952, pp. ix-309, \$3.50.

Gallagher, Eugene B., S.J., Robert H. Buchan, S.J. and Andrew H. McFadden, S.J., (ed.) *Proceedings of the National Jesuit Institute on College Religion*. Fairfield, Conn.: Fairfield University, 1952, pp. ii-381, \$3.75.

Horkheimer, Mary F. and John W. Diffor, M.A., *Educators Guide to Free Slidefilms*. Randolph, Wisc.: Educators Progress Service, 1952, pp. II-172, \$4.00.

Horkheimer, Mary F. and John W. Diffor, M.A., *Educators Guide to Free Films*. Randolph, Wisc.: Educators Progress Service, 1952, pp. ii-507, \$6.00.

Horkheimer, Patricia A., Paul T. Cody, and John Guy Fowlkes, *Elementary Teacher's Guide to Free Curriculum Materials*. Randolph, Wisc.: Educators Progress Service, 1952, pp. II-337.

Kammer, Michael P., S.J., Wilburn A. Diebold, S.J. and Charles W.



Mulligan, S.J., *Correct Writing*. Chicago: Loyola University Press, 1952, pp. v-532, \$2.40.

Kelly, Rt. Rev. Msgr. William R., and others, *Syllabus and Teacher's Manuals for Living My Religion Series*. New York: Benziger Brothers, Inc., iii-117, \$1.00.

Knoefle, Rudolph, S.J., *Practice, A Pool of Teaching Experience*. Chicago: Loyola University Press, 1952, pp. v-354, \$2.00.

Loyola University Press, *Essentials of Religion, Book Three*. Chicago: Loyola University Press, 1951, pp. 3-35.

Loyola University Press, *Essentials of Religion, Book Two*. Chicago: Loyola University Press, 1950, pp. 5-32.

Loyola University Press, *Essentials of Religion, Book One*. Chicago: Loyola University Press, 1950, pp. 5-38.

Loyola University Press, *Teacher's Manual For The Religion Essentials Series*. Chicago: Loyola University Press, 1950, pp. 3-14.

Maini, Atilio Dell'Oro, and others, *La Conquista De America Y El Descubrimiento Del Moderno Derecho Internacional*. Buenos Aires: Guillermo, Limitada, pp. 109.

McGrath, Fergal, S.J., *Newman's University, Idea and Realty*. New York: Longman's Green and Co., 1951, pp. vii-537, \$7.00.

McGuire, Michael A., *The New Baltimore Catechism No. 1*, New York: Benziger Brothers, Inc., 1952, pp 2-144, \$.27.

McNamee, Maurice B., S.J., *Reading For Understanding*. New York: Rinehart and Co., 1952, pp. ix-495, \$3.50.

Moderow, Gertrude, *Around the World in Eighty Days*. New York: Scott, Foresman and Co., 1952, pp. 1-331, \$2.00.

O'Brien, Abbot Patrick, *St. Mary Sunday Missal, Prayers and Heritage*. New York: Benziger Brothers, Inc., 1952, pp. 4-384, \$.55.

Pooley, Robert C., Walter Blair, Theodore Hornberger and Paul Farmer, *The United States in Literature*. New York: Scott, Foresman and Company, 1952, pp. 4-736.

Reed, Lorenzo K., S.J., Hugh M. Duce, S.J., Julian L. Maline, S.J., Laurence M. O'Neill, S.J., *Manual for High School Administrators*. New York: Jesuit Educational Association, 1952, pp. xxii-282, \$3.25.

Reed, Paul A., S.J., *Do It Right!* New York: Jesuit Educational Association, 1951, pp. 68, \$.40.

Rogers, Joseph A., *Integrated Freshman English*. New York: Rinehart and Co., Inc., 1952, pp. v-237, \$1.75.

Whelan, James F., S.J., *Catholic Colleges of the United States of America at the Middle of the Twentieth Century*. New Orleans: Loyola University, 1952, pp. ii-151.

## BISHOPS' STATEMENT ON EDUCATION

Those who follow this way of life distort and blot out our religious traditions, and seek to remove all influence of religion from public life. Their main efforts are centered on the divorce of religion from education. Their strategy seems to be: first to secularize completely the public school and then to claim for it a total monopoly of education.

To teach moral and spiritual values divorced from religion and based solely on social convention, as these men claim to do, is not enough. Unless man's conscience is enlightened by the knowledge of principles that express God's law, there can be no firm and lasting morality. Without religion, morality becomes simply a matter of individual taste, of public opinion or majority vote.

The moral law must derive its validity and its binding force from the truths of religion. Without religious education, moral education is impossible.

In criticizing this secularist trend in education, let it not be said that we are enemies of public education. We recognize that the State has a legitimate and even necessary concern with education. But if religion is important to good citizenship—and that is the burden of our national tradition—then the State must give recognition to its importance in public education.

The State, therefore, has the duty to help parents fulfill their task of religious instruction and training. When the State fails in this help, when it makes the task more difficult and even penalizes parents who try to fulfill this duty according to conscience, by depriving their children of their right under our Federal Constitution to auxiliary services, this can only be regarded as an utterly unfair and short-sighted policy.

Even more alarming are the efforts to create a monopoly of education for a secularized public school. To one who cherishes the American tradition, it is alarming to hear all nonpublic education denounced as divisive. Not all differences are divisive, and not all divisions are harmful.

There are political and social differences and divisions which are simply the manifestations of our fundamental freedom. The differences which are harmful to our country are those which divide our people in their duty of loyalty, patriotism and good citizenship.

Education of children in schools under religious auspices has no such effect. On the contrary, the religious instruction children receive in such schools inculcates the duties of loyalty, patriotism and civic service based on love of God, of neighbor and of country. Education that is truly religious is then a unifying rather than a dividing force.

*From the text of the Statement  
by Catholic Bishops on Secularism  
and Education 1952.*







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